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INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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Hugh S. Magill, *General Secretary*

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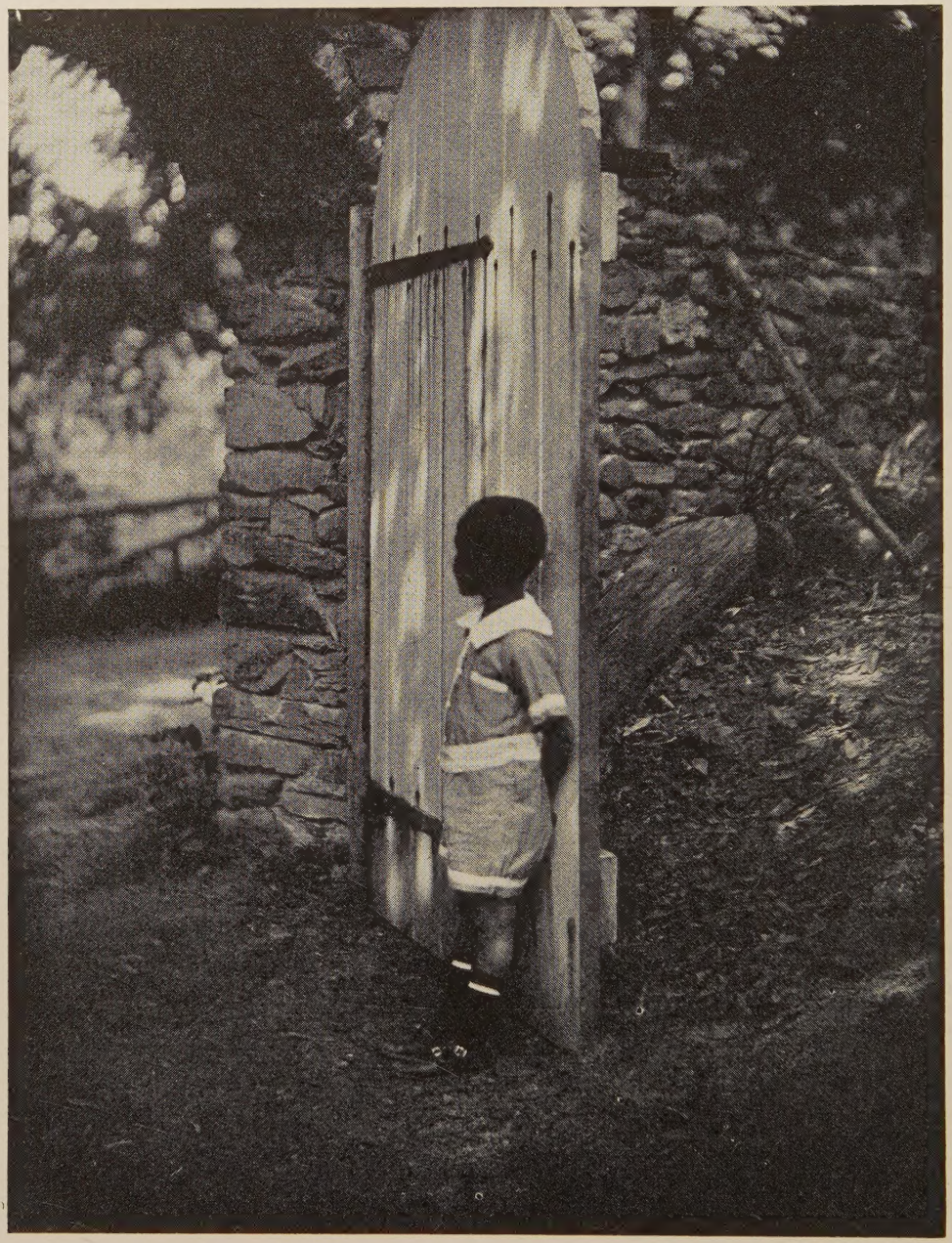


Alice Boughton *Courtesy, "The Crisis"*

"For every child moral and spiritual training to enable him to stand firm under the pressure of life."

—Children's Charter, White House Conference.

EDITORIAL

The Journal Next Year

WE are now in that crowded period when the members of the Board of Editors are giving abundant blocks of time to planning the *Journal* for next year. They have found that this is much better than projecting a few months' numbers at a time. So there have been many and long meetings in the library and Board room of the International Council. The main trunk lines on which articles are to be provided have to be agreed upon, and the total number adjusted so that there will neither be superabundance nor scarcity. Reports from local situations, practical methods, general educational principles, the three main age groups, leadership training, field work, vacation church schools, weekday religious education, news of the world field, devotional articles—these must be provided. In each of these an assignment is made to a Board member; topics, outlines, and proposed writers are brought in by that member and reviewed critically by the Board before approval; authors must be written to, and in some cases substitutes provided. Writers of worship materials; book reviews; advertisements; plays and pageants; programs for special days throughout the year; publicity and promotion for the *Journal* itself; covers; editorials—these require time and planning.

Each member of the Board feels that the *Journal* is his or hers, for everyone has a voice in deciding what it is to be. The *Journal* is in no sense a one-person product. The chairman and the associate editor spend more time on it than the others, of course, but in a unique sense the *Journal* is the joint property of the Board members, the readers, the writers, the advertisers, and the friends of religious education everywhere. As such, we offer all its readers this glimpse into the process from which it comes. More details about next year's plans will be given in the July issue of the *Journal*.

Parents Versus Clergy

WE have just read with much interest the first annual report of one of the assistant ministers of St. Bartholomew's Parish (Protestant Episcopal), New York City. It chances to be that of an old friend, Rev. Ernest E. Piper, a former field director for his church in Michigan. Mr. Piper's responsibility includes religious education. In summing up his year's work, he makes this interesting comment:

"An extraordinary situation has developed in the field of religious education in Manhattan. On the one hand, the clergy honestly feel that parents are not really interested in the religious education of their children. On the other hand, parents honestly feel that their interest and especially their suggestions for improvement are not wanted by the clergy and will not be accepted by them. Each side places the responsibility for initiative on the other. The parents say that they would like to have the clergy make church school so attractive their children would *like* to attend. The clergy say that they are helpless without the support of the parents."

This situation exists, we believe, in many churches. In dealing with it, St. Bartholomew's has come to the conclusion that every church should have "a strong and able group, representing the interests of parents, clergy, and active leaders, which can and will integrate these conflicting ideas into a constructive parish program." They have provided such a group by having a committee on religious education. Mr. Piper believes that parents must be convinced that when they enrol their children in the church's educational program they enlist with the church leaders in a common enterprise; and that his parish, like many others, is not yet meeting adequately its educational opportunity, as shown by the fact of an increase of three hundred per cent over the preceding year in attendance. These results of one year's work in a single parish may help some of our readers to make a real re-study of their own.

The Journal's Tenth Birthday

JUST why the tenth anniversary of anyone or anything should be packed with more meaning than the ninth or the eleventh is one of those mysteries that we have no ruthless intention of probing just now. The fact remains that it is, for other folks and for us. So, as the *Journal* approaches that magic tenth birthday, we intend to throw our overworked, analytical powers overboard and just bear down on the decade idea. With the September number next fall, the *Journal* will pass the line and be over into its second decade of existence.

The September number will be a special "Decade Number." It will contain all the regular departments, of course, but most of its special articles will be copied from the issues of the past ten years. These are now being chosen by a special committee outside the Board of Editors. Articles by members of the Board are not being considered. Our regular readers will be much interested to see what articles are chosen in this interesting ballot. They will all be worthy even of a re-reading by those who read them when they first appeared.

In addition to this special feature, there will be greetings from Dr. Raffety, the first editor of the *Journal*, and from Dr. Vieth, the first chairman of the Board of Editors. There will be some brief accounts, from persons who have been subscribers for the ten years, of what the *Journal* has meant to them. There will be a brief record of the founding and history of the *Journal* so as to bring readers up to date. And, also, the next decade, and the increasing service of the *Journal* in the years to come will not be overlooked. While the reliable stand-bys in the *Journal* will be continued, some new features of interest are being considered.

So, we ask our readers to get ready now to rejoice and to celebrate with us.

Rethinking Our Objectives

CRITICS of religious education have sometimes charged the movement with being individualistic, with lacking social goals and a social passion. It is pointed out that the seven comprehensive objections of the International Council, which for some years have guided the whole curriculum enterprise, are all stated in terms of "growing persons." The question is raised whether these objectives can be successfully followed without requiring changes in the essential patterns of our social order.

While the present objectives are stated in terms of "growing persons," they clearly imply social changes. The fourth objective is quite explicit: "Christian religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man."

The curriculum enterprise, which seeks to make the achievement of these objectives possible, is based upon a well-defined educational philosophy. Persons grow and change through their experiences. The real curriculum consists of such experiences. The development of guidance and source materials for such a curriculum involves a study of the typical experiences, both actual and desirable, of each age group. It includes also a study of the conditions and situations which determine the content and quality of these experiences. The cooperating forces which have engaged in this study have had occasion again and again to face this whole question of the relation between the growth of persons in Christian character and the essential ideals and dominant motives of the social organisms within which they live. Has the time come for a more explicit statement of those objectives of Christian education which concern the essential structure of our social order in its domestic, economic, political, inter-racial, and international relationships?

An affirmative answer to this question is already finding definite expression. The 1934-38 quadrennial emphases, adopted in February, 1933, apply the general theme, "Christ in the Life of Today," in successive annual emphases upon the home, the church, the community, and the world.

The question of social objectives arose independently and spontaneously last February in the work of several of the committees of the Educational Commission. Members of the Committee on Leadership Training and the Committee on Church School Administration held informal conferences on it and reported their desire for appropriate action to the Central Committee of the Educational Commission.

In developing Book Four of the CURRICULUM GUIDE, *Christian Education of Adults*, the committee responsible definitely sensed the need for paralleling the individual objectives with objectives stated in terms of structural or organic changes in our social life as such. The committee proposed to the Educational Commission that the social aim should be stated in its own right, and not merely as secondary to the individual aim. It suggested social ideals for the home, the church, education, politics, inter-racial and international relationships.

The Committee on Religious Education of Youth brought before this same session of the Educational Commission a proposed plan entitled, "Christian Youth Building a New World." It adds to the personal objective, social objectives as follows: "a new home," "a new church," "a new community," "a new nation," and "a new world."

The Federal Council of Churches brought to the attention of the Educational Commission the recently revised statement of "The Social Ideals of the Churches," which has long been a major objective of the Federal Council. The seventeen items in this statement deal with just such social changes as are involved in the proposals of the committees.

Actions taken by the Educational Commission and approved by the Interna- Council promise significant developments. The Committee on Religious Education of Adults was authorized to include its proposed statement in the adult curriculum guide. The Committee on Religious Education of Youth was authorized to develop its proposed program further. The May *Journal* reported progress in this respect. "The Social Ideals of the Churches," with the proposals of the several committees and the whole matter of a restudy of the comprehensive objectives to take account of the social goals of the Christian religion, were referred to a special committee and to the Central Committee of the Educational Commission. The outcomes will doubtless be of such significance that readers of the *Journal* will be interested in a constructive and informative treatment of them in future issues.

I Believe in Experience

An article from the Creed of a Christian Educator

I believe in Experience

I have watched with care the successes and failures of myself and others as we teach.

I have discovered that when we do well, we have found one secret, and when we do poorly, that secret has eluded us.

That touchstone of success, I find, lies in the inner world of the pupil's life.

It has to do with that which captures his interest, enlists his sympathies, rouses his enthusiasm, commands his complete loyalty, captures and controls his will.

When these inward mysteries of the spirit take place, then I am sure that my pupil has experienced a lesson, or a worship service, or a project of service.

I know that he has done more than merely go through the external forms of an experience.

I can be sure that something has happened in his life.

His world has taken on a glow, color, and self-dedication.

So, I believe in experience.

And, as such, I seek to use it, to guide it, to command it in my service to growing persons.

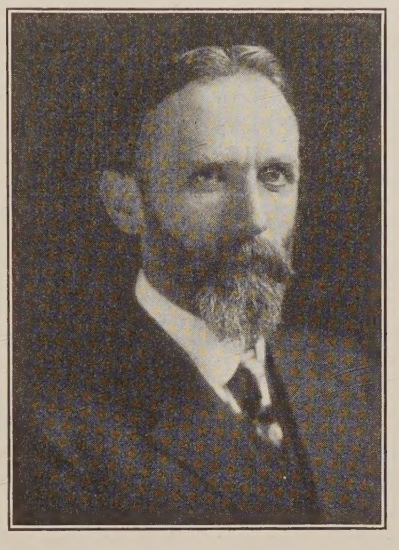
For if I do I will not be deceived by outward forms, but will seek always that which lies within.

I believe in Experience

Making Worship Real

By Henry Hallam Tweedy*

NOT long ago a request came from the students of an eastern college to hold an open forum on the question, "What is the good of going to church?" For the most part, they believed in God—at least, that the universe was more than a blind mechanism and did possess purpose and value and meaning. They were ready to follow Jesus' way of life, when this was interpreted in the light of the twentieth century. But they could see little if any use in attending the ordinary church service. Now and then the sermon was interesting, though too often it proved to be morally ineffective and piously dull. As for the worship, that left them cold. People sang hymns, some of which they could not possibly mean; read responsive readings which sounded archaic and queer and even here and there unchristian; listened to prayers which, so far as they were concerned, had no further effect than that of stimulating the auditory ossicles; and went through rites and ceremonies which seemed to be little more than formal legacies from the past. Could they not be Christians without subjecting themselves to this boredom? What possible good could a student get from going to church?



Even the most ardent church-goer must sympathize with these objectors; for there are all too many services which are formal and ineffective and dull. There are church buildings which architecturally do everything in man's power to make worship impossible. There are ministers who have mistaken their calling, and choirs which sing professionally for hire. There are hymns which are hectic and, for a singer who uses his brains, impossible; prayers are barren as those of the Pharisee upon the street corner; and deeply significant rites which have degenerated into empty forms. But make the sins of the churches as long as you please! Is there not some fault to be found with the worshipers? How did they come to church? What did they expect to gain from its services? Could they reasonably hope to receive something if they brought nothing? What is worship? A sermon by the minister which will lift them, in spite of themselves, into the seventh heaven, or a Hallelujah Chorus whose effect will depend upon the cooperation and intelligence and sympathy and devotion of those who really sing?

It needs but a moment's reflection to prove that worship, which is only another way of spelling "worth-ship," is an inescapable part of human life and that it possesses tremendous power. Every man bows before something, whether it is himself, his money, his business, or his God. Every man at times is conscious of awe in the presence of the Infinite, of gratitude for undeserved and unearned benefits, of penitence for his transgressions, and of aspirations toward finer living and nobler deeds. Such longings inevitably lift and transform him. As Lowell writes:

> The thing we long for, that we are
> For one transcendent moment.

When we long to be pure, we are pure. When we aspire toward wholeness of being, we grow more holy. When we truly worship God, we become more god-like. A trip hammer falling upon hot steel is not more effective than such thoughts and emotions when they take full possession of a personality. They involve his body, which is inclined to bow or kneel; his mind, which is filled with high ideals and purposes; his emotions which are singing in tune with the Infinite; and his will, which is directed toward the true, the beautiful, and the good. Whether he has this experience in a cathedral or on a mountain top, alone in his closet or surrounded by a singing throng, in the gorgeous ceremonial of the Mass or in the silence of a Friends' Meeting, it is both thrilling and transforming. What experience is there which can more deeply mould character and affect all our living than worship at its highest and best?

The trouble is that it is so seldom at its highest and best! And the blame can not be placed entirely upon the shoulders of the churches. Make the catalog of their liturgical crimes as long as you please, there is another catalog to be made—the crimes of the worshipers. Think how some people come to church and approach a service of worship! The fact that any preparation on their part is necessary never occurs to them. The mother busies herself with the household tasks and is occupied chiefly in seeing that the children are clean and ready for Sunday school. The father does some odd jobs around the house, tinkers with the automobile, and then—just as he is enjoying the Sunday paper—is dragged off rather unwillingly to church. They arrive as the people are singing the Doxology and join in very much as they would recite the multiplication table and as they actually do "recite" the Lord's Prayer. They take part in the responsive reading dutifully but dully, listen to the Scripture reading perfunctorily, and nearly fall asleep during what is significantly called "the long prayer." A small gift, just large enough to be respectable, is deposited in the collection plate. And, after the choir has finished an ornate number, of which few words were intelligible while the music was blatantly secular, the sermon is enjoyed or endured with very little idea that it does or can have any practical bearing upon the busy week which is to follow. The benediction is the signal for a happy greeting of friends and an excellent opportunity for making social engagements. "And then home to dinner," as Mr. Pepys would say, and later "to bed"! What happened? Very little, if anything! Why should it? They made no preparation, gave very little intelligent cooperation, and pur-

*Professor of Practical Theology, Divinity School, Yale University, New Haven, Connecticut.

posed no practical reformation. They simply, with Omar, came out the selfsame door wherein they went.

INSTEAD of all this, suppose that they tried such an experiment in worship as was suggested, in last month's *Journal*, for praying. Suppose that some time Sunday morning they found a quiet place and a quiet time where they could really prepare to worship in spirit and in truth. It is not enough to dress the body in unusual garments; the entire personality must be awakened and attuned if the church service is to be effective and sincere.

In those few quiet moments, flood the mind once more with the sense of the presence and power of the Infinite Spirit! Make it the temple of the noblest thoughts, the highest ideals, the supreme values. Then count one by one the blessings for which we ought to be and really are thankful; the sins of omission and commission during the week from whose stain we need to be cleansed; the dreams and aspirations which we have suffered to grow cold; the vows which we have forgotten; the great causes which we have neglected; the opportunities for service which we have been too busy or too negligent or too selfish to render to the world. In brief, live over the past seven days with God; and then face those new mysterious seven days lying just ahead of us with God! How can we, with him, overcome our besetting temptations, carry our burdens, gain any blessing from our sorrows, accomplish work as a fellow-worker with God ought to do? Do this while the mind of Jesus illumines life and strengthens all holy purposes!

Then perhaps you will be ready to go to church and to enter into the service wholeheartedly and transformingly. The Doxology will be no mere form; it will be flooded with your gratitude for definite blessings. The confession of sin will not be a pious fraud; in it you will be putting your own definite shortcomings before you, seeking forgiveness, ready to undo them, so far as that is possible, and promising better things in the days to come. You will listen in and through the words of the Bible for any promptings of a still, small voice speaking not in 800 B. C. but in 1934 A. D., a voice coming directly out of the heavens to your own life and which you are ready to obey. In the prayer you will pray with the man in the pulpit, if he has the skill and power really to "lead" you; if he cannot, forget him and pray alone by yourself. As for the sermon, it is truly a lamentable address from which a thoughtful listener can get absolutely nothing, though the most eloquent sermon will prove to be only "words, words, words," unless its message is lived out in the school, the home, the office, and the street. In a word, put yourself, all you are and all you have, intelligently and sympathetically and sincerely and wholeheartedly into the service and see what happens! If the hour proves to be barren—which seems hardly possible—how could it have been spent more inspiringly and transformingly? Study the situation and see just where the trouble lies!

Professor William Adams Brown has put the heart of the experience into a paragraph. "To worship," he writes, "is the most important thing a Christian can do and the most difficult. . . . In its simplest and most fundamental meaning it is the practice of the presence of God. . . . It means by deliberate and intelligent effort to make explicit to consciousness the supreme fact of religion: namely, the reality and the nearness of God, to the end that God may be able to do for us, in us, and through us, and so for the world at large, what he desires."

I sometimes wonder what would happen if every man and woman in our country really worshiped, in a church or outside of one, every Sunday. If all of our officials, from the United States Senator to the street-sweeper worshiped; if Hitler and Mussolini and Stalin and Pi-Yu and all others in authority really worshiped, by whatever name they called God and with whatever rites and ceremonies they could use sincerely; if worship took the place in private and public life which it deserves, would we not have at least the kind of spirit in which to solve our economic and social and international problems? Surely we would be on our way toward the brotherhood of man, a warless world, and humanity's promised land!

Religious Education Week

September 30 - October 7

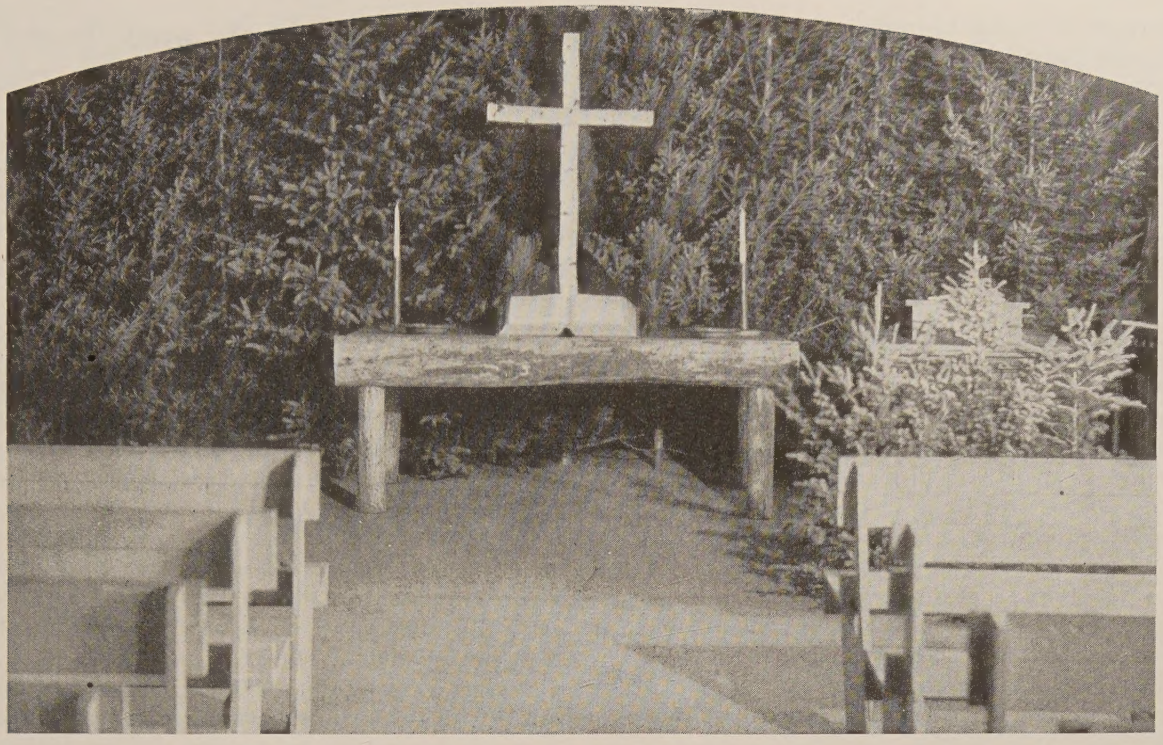
RELIGIOUS Education Week has become a habit with our church," writes one church school leader. This is a testimony which, no doubt, many could make. Four years ago the Executive Committee of the International Council designated a week in the fall as Religious Education Week. Since that time it has become a well-established event in many churches and communities.

The time. This event is ordinarily observed during the week between the last Sunday in September and the first Sunday in October, but it may be observed at any time during the year which local groups may prefer. The date which is suggested by the Council makes possible the observance of Promotion Day and Rally Day on the beginning and closing Sundays of the week—many have found this to be of decided advantage.

The purpose. Religious Education Week presents unique opportunities for acquainting a church or an entire community with the program of Christian education which is being carried on; and it should be planned and conducted in such a way as to develop in the individual, the home, the church, and the community a new realization of the need for and importance of a thorough-going program of Christian education. If Rally Day, Promotion Day, Children's Week, Father and Son Week, and Mother and Daughter Week are celebrated during this one week, as many churches do, the values of such events may be intensified and enriched through a more unified program which this week makes possible.

The program. The needs, interests, and program activities of each group planning for Religious Education Week should determine the type of program to be worked out. The week presents many possibilities. Families should be urged to recognize it in the home by planning special evenings, out-door activities, and family worship. The church should, through worship, drama, recreation, and conference, portray the various phases of the teaching program of the church in such ways as to enlist the interest and cooperation of the entire church constituency. Perhaps the most effective observances of this week are those in which the churches of an entire community plan together for a united effort in showing the place of Christian education in the community.

Definite suggestions for these and other plans will appear in the July and September issues of the *Journal* and a bulletin entitled *Religious Education Week* may be secured from the International Council, 203 North Wabash Avenue, Chicago, for ten cents.



Sunday Morning in the North Woods

By Claude W. Warren*

IT is ten-thirty Sunday morning; the hour for worship has arrived. At the village community hall there is a white birch cross erected upon a rustic altar from which emanates the fragrance of freshly cut pine branches.

The woodland altar, suggesting the magic and mystery of the forest, presents an unusual appeal as local people and tourists enter the community hall for an hour of prayer and quiet searching of hearts. A happy surprise awaits the visitor who comes to worship here for the first time. Instead of a barren place of worship as we would expect in the average village hall, we find a room transformed into a veritable sanctuary.

The first impression is that of coolness and sweetness as cedars, hemlocks, and balsams present their subtle appeal to our physical senses. Soft music issues from an old-fashioned organ partly concealed by small pine trees at the right of the pulpit. An artist sits at the keys and strikes upon our heart strings with delicate, spiritual touch preparing us for high moods and deep thoughts. There is no need to remind us that worship has already begun. It began the moment the hands of the organist touched the keys.

Some sit with bowed heads as if re-living precious experiences of former years recalled to mind by a familiar hymn. Others sit with eyes fixed upon the white birch cross which seems to call them from the tumult of the world to the peace which passeth understanding. There sweeps over the waiting congregation an air of expectancy before minister or choir have entered the room.

Back of the cross stands a Norway pine whose large branches, long needles, and dark shadows give the impression of depth as though the worshipers were looking down a forest aisle. At the sides are banked balsams and cedars, hemlocks and spruces, white pine and jack pine. Slender, white candles rest in candle sticks cut from branches of the wild cherry which grows in abundance along the shores of northern lakes. From the white birch cross and the white candles silhouetted against the dark background of pines there emanates a spiritual appeal which seems to pervade the sanctuary and glorifies the deeper moods of the worshipers.

The front of the altar is reserved for sprigs of white cedar, the Arbor Vitae, which the Indians call the Tree of Life. Its fragrance reminds us of the beautiful cedars of Lebanon which adorned the temple at Jerusalem. In the spring of the year, bouquets of trailing arbutus, the first and sweetest of the North Woods' flowers, are laid reverently at the foot of the cross as an offering of love to the One who creates trees and flowers and all things beautiful.

The wooden pulpit at the right is almost hidden by three little spruce trees whose green cones suggest the new life, the message preached from the sacred desk. We would not realize we were in a village hall were it not for the wooden benches on which members of the congregation are seated. The rustic altar and the atmosphere of the woods combine to create the illusion of a forest temple which completely transforms the village hall into a sanctuary of beauty.

The organist strikes the opening note of the processional hymn and the children's choir appears marching up the center aisle singing, "For the beauty of the earth, for the glory of the skies." The happy voices and radiant faces of the children invite us to join with them in their hymn of grateful praise. The good earth never seemed so beautiful as on this Sunday morning worshiping in the North Woods. All the senses of our physical being, all the elements of our spiritual nature have yielded to the Invisible.

*Pastor, Community Church, Land O' Lakes, Wisconsin.

The minister now takes his position in front of the cross to give public recognition to something we all feel but cannot express adequately. He utters ancient words, eternal truths reminding us that "the Lord is in his holy temple, let all the earth keep silence before him." We realize afresh the meaning of the ancient phrase, "Sursum Corda." Our hearts are truly lifted up in praise and adoration as choir and congregation unite in singing, "Praise God from whom all blessings flow." From this high note of praise we pass easily and quickly into the more somber mood of confession as the minister leads us in the Lord's Prayer with its deep expression of humility and sincere plea for forgiveness of our trespasses.

Regardless of what the sermon is about this morning, we are confident that it will be a spiritual venture in which minister and congregation will share with each other something holy. There will be an interchange of thought and mood, hope and courage, a mutual give and take between pulpit and pew, a source of spiritual uplift to all. Reinforced by the assurance of God's presence, we dedicate ourselves anew to his service. As the worship draws to a close we know that we have been "in the spirit on the Lord's Day," and like the psalmist of old "we have heard the sound of a going in the tops of the mulberry trees."

Leaving the village hall, we are conscious that in one hour we have experienced the fourfold aspect of worship —praise, confession, assurance, and dedication. In the presence of the white birch cross and the rustic altar banked with pines and hemlocks, we have achieved the finest of the fine arts, the art of public worship.

But how, you ask, has this ordinary village hall been transformed into such a place of beauty and worship?

It is the work of children and young people. An old dining room table, discarded from a summer resort, became the foundation. Ingeniously rebuilt, it took on the rustic air of a woodland sanctuary. Fresh cedar posts, with the bark on, were used for legs. Norway pine slabs from a nearby sawmill became the front and sides. How weatherbeaten and staunchly it stands! The sun has burned it dark. The rain and snow have roughened it. Across the top is laid brown wall board whose rich color gives the effect of autumn leaves fallen at the foot of the cross.

The Boy Scouts went into the woods and cut down young pine trees which were fitted into blocks of white birch giving the appearance of evergreens growing from stumps of old trees. The Girl Scouts gather sprigs of cedar and arbutus blossoms to decorate the altar in the spring of the year.

Money cannot buy such an altar. Youth built it and here youth worships the eternal Christ of the youth of all ages. The altar is the product of their North Woods' environment. It is created out of their daily surroundings, where they live and work, study and play, hunt and fish, swim and skate. The happiest experiences of their young lives are associated with trees and flowers, running streams, sparkling lakes, and rolling hills. They think of Christ as teaching by their lake shores, preaching from their hilltops, revealing to them the way of life among murmuring pines and hemlocks. In the Gospel story there is constant reference to the Master's love of the beauty of nature, clouds and sunsets, trees and flowers. These characteristics of the Master are caught up and glorified in worship and service at this rustic altar in the North Woods.

The Emphasis and Youth

THE emphasis, "Christ in the Life of the Home," has two fundamental aspects as it touches the life of youth. With children, the concern is mainly with parents and the kind of homes in which personality can best grow. With adults, the interest again is to help them in the technics and spirit of home making. With youth, there is a dual interest: the homes in which they now live and the homes they will some day build for themselves.

There is no doubt that the homes in which young people grow up do more than any other institution to determine their destiny. This determination may result from things that are done right, those that are done wrong, and those that are purposely or otherwise overlooked. Most of the failures of young people in social adjustment have their source-roots in the home. To be sure, these roots were set in most cases before adolescence. Most of the mistakes of parents are made in the early years of childhood and their implications become really manifest when egos take form and when the shift of authority is from without to within the personality of youth.

Parents may be divided into three types: those who over-parent the adolescent; those who under-parent; and those who respect the personality of their children and at the same time give constructive guidance. Some parents try to think, plan, and act for an eighteen-year-old while other parents fail even to say, "Happy birthday."

Young people need parents who are companions, confidants, and guides, but they also need some freedom; they need a chance to live their own lives and to think their own thoughts. They need parents who are mentally and spiritually healthy and whose marital union is on a high level. Nothing more surely robs youth of a sense of security than a state of insecurity and a lack of mutuality in the relations of parents.

The homes of the future, the homes young people will build, together with the total gamut of experiences in dating and courtship which precede the launching of the marital ship, must also be in the picture. If it were within the power of parents and teachers to retard sex maturity until the individual was both economically and biologically prepared to marry, there would be less need for guidance in this area. Nature, however, has given us no choice and there is no possible barrier to sex interest which any institution can erect for the shelter of its youth. The policy which attempts this is incompatible with the prevailing conditions of modern life and merely means surrendering the opportunity for constructive, wholesome instruction, leaving the young man and woman to draw information from those who are as ignorant as they.

This emphasis is, therefore, interested in helping young people lift their experiences of courtship into the total pattern of their Christian philosophy and to prepare intelligently for the building of Christian homes. If this purpose is really achieved the children of tomorrow will begin life under much more favorable circumstances than those of any other generation.

In connection with plans for the observance of the completion of the Journal's first decade, the Board of Editors would like to have the names and addresses of all those who have been subscribers for the entire ten years.

What One Community Is Doing About the Movies

By Mary Chapin White

An interested observer, visiting a certain suburb of one of the country's greatest cities during the month of April and May, 1933, would have found its citizens apparently correcting examination papers on a colossal scale. Teachers, parents, ministers, and even Roman Catholic nuns had set aside their normal duties and were tabulating approximately five thousand school children's answers to a set of carefully prepared questions relating to their movie-going activities.

The idea of the study* originated with a group of mothers, a so-called "Motion Picture Committee" of the parent-teacher associations of the town. With other parents all over the country, they were seriously concerned with the educational and social problems the movies had introduced into the lives of their children. A survey, they thought, of the movie-going habits of the children might spread before them a picture that could be critically analyzed. They were encouraged on all sides. School authorities made it possible for the questionnaire to be used in the classroom under teacher supervision. Several of the leading churches set up committees to help with the tabulating, and offered the use of their spacious rooms. Parents, instead of sitting around the fire of an evening leisurely chatting, sat in stiff chairs checking and charting. Thus, the three age-old educating forces—home, church, and school—thoughtfully studied the new twentieth century educating force—the moving picture.

Of the many facts which the study yielded, it is possible in the limited space of a magazine article to tell about only a few of these and the efforts that are being made to meet the situations which were revealed by these facts.

The utterly unsuitable, and in many instances the flagrantly harmful, pictures that hundreds of very young children were seeing was the first concern of the committee. Saturday afternoon showed itself to be "movie day" for approximately one thousand children of six to eleven years of age. Whether the picture was good or bad, nerve wracking or insipidly mediocre, to the movies marched this juvenile band. Others added to this number when the title proclaimed a subject of apparently particular interest. One mother, trying vainly to exercise some control over what her children were seeing, said: "Well, I let my children see only animal pictures and that is why I sent them to 'Animal Kingdom.' I was horrified later to find that it was a picture of human animals in a sex triangle mix-up and not a jungle picture at all!"

These two facts, then—that children were attending indiscriminately any picture, and that even while there were parents who wanted to exercise discrimination they were unable to do so because of the misleading titles—settled for the committee their first job. They decided to launch a review service, describing and giving advance notice of the movies coming to town.

No sooner were plans started than it was discovered that a religious education directer of a church in a neighboring town had, with the cooperation of the moving picture house managers, been rendering for several months a similar service to his parishioners. "When I found that the children Sunday morning in church school were so much more interested in the movies they had seen the day before than in anything we could give them, I decided the movies were a religious education problem," he explained, when questioned as to how he happened to start such a project. With the initial steps already taken, it was not long before a working board was formed of ministers, religious education directors, and members of parent-teacher associations from three adjoining towns. They decided to publish the bulletin twice a month, keeping the price at fifty cents a year. While this did not cover the cost it was felt that its value would be in its availability to everyone, especially those of limited means whose chief recreation was the movies and who could ill afford to waste their recreational allowance. The small deficit was met by donations from churches, clubs, and parent-teacher associations. They chose three established review services to furnish the reviews, choosing these for their impartiality and keenness in analyzing pictures. Besides a steadily increasing number of homes to which this bulletin goes, it is on the bulletin boards of many schools and churches, not only offering information about the current movies in the local motion picture houses, but also jogging the consciences of those who stop to read it toward thoughtful discrimination in their choice of movie experiences.

In Europe, children are forbidden by law to attend adult moving picture performances, but in this country ordinances attempting to do this are disregarded in most towns. One thousand primary children stated in their answers to one of the questions in the questionnaire that they attended the movies with children of their own age; five hundred, that they went alone. This—in spite of the fact that the town has a law forbidding children under sixteen to go without an adult. The committee is feeling its way as to how best to meet this situation. It recognizes the harm that may be done to children's nerves by seeing certain pictures without the companionship of an older person to keep unreality from becoming reality. It is convinced that too rigid legislation is not the solution. It believes that the motion picture houses can be made to display the hour when each part of the program is to be shown—comedy, newsreel, prevues, feature picture. With this information, parents who care what their children see may safely send them to the part of the program they feel is suitable for them. It may even be possible that with this regulation, with the review service studied in homes, and with the educating and awakening of parents to the knowledge of the influence of the movies, no further local legislation will be necessary.

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*A printed report of the study referred to may be secured from the writer of this article, 177 Lorraine Avenue, Upper Montclair, New Jersey, for twenty-five cents.

"Work for Credit" or "Credit for Work"

By Erwin L. Shaver*

FOR some time the program of leadership training of the Protestant forces of America has included a plan for granting various forms of recognition for courses completed. In recent years questions have been raised as to the advisability of a system of "credits" both on practical and educational grounds.

The major objection which is set forth is that "credits" are a wrong means of motivation—that the true student will do the work without any desire for recognition. To this principle we heartily assent. We hasten to add, however, that credits are, in the majority of instances, now being viewed and employed not as a means of getting students to take training but as a measure of progress in training. To carry on any kind of training school without a plan for measuring achievement would be folly. We know of no such school. While certain objectionable methods of marking growth are being eliminated, on the other hand more accurate and more helpful means are being devised to assure both the one trained and the clientele upon which he is to practice that he is a practitioner "that needeth not to be ashamed." I have yet to see a business man who has no concern as to the qualifications of the lawyer whom he consults, the accountant whom he employs, or the rating of the firms with which he does business. I know of no parents who do not care what doctor treats their children or what day school teacher they have. We expect that any person to whom we entrust our material affairs or the development and care of our children shall possess credentials which represent his worthiness. Following this principle, now increasingly accepted and applied in the present reconstruction of our social and economic order, it is essential that there be some plan for testing and recognizing the consecration, the effort expended, and the skill and knowledge gained by those church school workers who undergo training as contrasted with those who are either not interested, or only listlessly so, in a program of self-improvement.

Honest effort expended in seeking to do better work as a teacher or officer in the church school deserves approval. The most recent investigations by Thorndike show the need for and the efficacy of approval-giving as an element in the educational process. I need not describe the work which teachers do in taking courses for which credit is awarded. The major objection to taking courses for credit is unwillingness to study, to prepare assignments, and to do other work asked for by the instructor. The Department of Leadership Training in which I serve stands ready at any time to award credit on the basis of work done, cutting all "red tape," and asking only that a prescribed quantity and quality of effort be reported.

Skill and knowledge gained deserve certification. The student in training has a right to know whether he or she is making progress. It would be grossly unfair to answer those who have worked earnestly and honestly: "We don't know whether you have learned anything more than those who haven't taken such a course as this." A course is not worth offering if the instructor has no expectation that any members of the group will grow in knowledge and skill. Those who take it for these purposes have a right to know whether they are succeeding.

Consecration to one's task deserves a "well-done . . ." I hear often the complaint from pastors and superintendents: "It's all we can do to get teachers to take classes, to say nothing of asking them to take a training course in addition." I wish my readers could have the privilege that is mine of coming to know thousands of lay leaders, by letter and face-to-face, whose whole-souled and proved loyalty to their tasks puts them out of this other class. I could not have the heart to remain silent before such self-giving as their spirit and work represent.

THERE are many other things I would like to say pro and con regarding recognition for training work, but space forbids. My major thesis rests upon the point of view implied in my article theme. We must properly interpret the place of recognition so that it ceases to be merely a goal to be striven for and becomes a mark of dedication to a cause, of effort put forth, and of growth in quality of workmanship.

This means that we must eliminate just as many of the tares as we can to prevent the unworthy attitude of some who merely "collect credits." Some steps are being taken in this direction. The new training program will substitute "certificates of progress" for "diplomas" and "credit cards" will be known as "unit cards," in order to represent more accurately our present point of view, just as world service and world friendship eliminate an attitude which is unfortunately connected with the word missions. Many training instructors are, we believe rightly, ceasing to give precise grades in percentages and letters and are content with a mark of "passed."

Recognition is to be given for any kind of work which represents an endeavor to improve leadership skill, whether it be done in classes, in workers' conferences, in institutes and conventions, through home study, or through a directed effort to do better work "on the job."

There are other steps which should also be taken. We must play down the awarding of the minor forms of recognition. "Red-tape" must be cut at many points in the training program. Instructors and course work must be given recognition on the basis of a report of what was actually done rather than on the basis of the good intentions implied in our present "pre-checking" of course plans. But these and doubtless many other improvements will come as we shift the emphasis, both for ourselves and for those whom we seek to train, from "work for credit" to "credit for work."

*Secretary of Leadership Training, Congregational Education Society, Boston, Massachusetts.

Now Billy Goes to Sunday School

By Paul H. and Betty Clark*

"YOU'VE painted the chairs," exclaimed three-year-old Roger in glad surprise when he entered the nursery room. And indeed we had. In the midst of a busy spring vacation, a class of high school girls devoted an entire day to "doing over" the corner room where a group of little folks of the beginners' department gathered every Sunday morning. A very thorough job had been required, beginning with the scrubbing of woodwork, floor, chairs, and cupboard. Then out came paint brushes and the dismal brown of the woodwork was transformed to a delightful cream while the chairs were treated to a light green. With the assistance of a friendly decorator, walls were repapered in keeping with the brighter color scheme and, by evening, only the stained glass windows marked it the same room the girls had entered so early and so eagerly that morning. It was in fact a very different room and what a happy, interested group of girls! Often on Sunday morning one or two have dropped in for a brief inspection, and nine months later they are ready for a re-scrub whenever grimy soft coal smoke makes it necessary.

For some months prior to this event, leaders in the nursery department had discussed possible changes, but nothing had happened until word came from the children's department of the Michigan Council of Religious Education that our school had been chosen as one of six to cooperate in a joint experimental project in the discovery of the possibilities for the religious education of children under four years of age. Duplicate copies of an agreement were enclosed; would we agree? Indeed we would. And before a week had passed church school superintendent, minister, and department leaders had signed on the dotted line.

But religious education begins in the home, and so out went the department visitor in search of parents who would be willing to "sign up" in partnership with the church school. This was in accordance with suggestions sent out by the Council. It was thought best to start with a small group. Ten homes were visited and ten fathers and ten mothers affixed their names in the proper places and, with varying degrees of enthusiasm, indicated their willingness to cooperate by:

1. Keeping in touch with the plans and program of the nursery department of the church school and cooperating in same.
2. Sending our child regularly (when health permits) to the church school nursery class on Sunday mornings.
3. Engaging in some systematic reading or study to guide us in the religious training of our child at home.
4. Visiting the church school nursery class at least once during the year.
5. Attending conferences of parents and teachers when called.

Next came a meeting of mothers and teachers to determine what might be done toward improving the room and department equipment. Many splendid suggestions were made but the one most favored was the renovation of the room by the high school girls. It was also evident that there must be a rug, and how to get a rug without money became the immediate problem—solved, however, by the suggestion of a braiding "bee." A stocking shower brought materials and workers together and eventually there came from this industrious group of mothers a very beautiful large rug.

A further project, suggested in part by the project sheet of the State Council and in part by the local needs, was the circulating "library" of pictures. The distribution of reading material had already proved of value especially to parents seeking further light upon home problems and opportunities. But the picture "library" was quite new and was planned more especially for the children. Many of the pictures are given significance through use in the Sunday morning group. The project is quite too new to report results but a number of pictures are in circulation and one mother reports a delightful bedtime period centered around the new picture hanging in the nursery.

Between home and church there is developing a very splendid spirit of cooperation—a recognition of a common responsibility. The parent-teacher meetings are proving extremely helpful for everyone. Opportunity is always given for parents to indicate particular problems and always there are a number of concrete situations with which to deal: shyness on the part of little folks venturing out into the world for the first time, playing together, selfishness as displayed in refusals to share toys, prayer experiences of the child, striking playmates. Leaders alert to such opportunities are quick to respond with sympathy of understanding and skill.

One of the most valued features of the project is the keeping of very careful records. Not only is the general history of the project given in detail but reports of meetings of staff and parents are put in writing; most important are the detailed stories of the Sunday morning programs, recorded by an adult observer and later used as the basis of faculty studies. Here is an excerpt from last April:

April 30—Sunday. Weather favorable. Eight present (names listed).

New member—George, four years of age, older sisters in home from whom he has apparently learned considerable regarding church school program, entered into program enthusiastically and was very helpful.

Two girls assisted in absence of regular assistants. *(Program calls for an assistant for every three children).* Teacher and one regular assistant present.

*Ludington, Michigan. Mr. Clark is pastor of The Community Church.

Offering—Billy passed the basket to children in circle. He had had an accident and was much disturbed by a slight cut, cried, wanted to go home, teacher directed his attention to new interests in the offering. He enjoyed the balance of the hour.

Children sang "Thank You" song. Sang "Good Morning Song," "Here's a Ball for Baby." The latter was repeated several times at request of children, who enjoyed the finger play. Sang: "My father and my mother are both so kind to me and every day I'll show them how helpful I can be." Teacher asked them if they helped their mothers. "I wipe dishes," volunteered George. Then all were very certain they wiped dishes too. DuWayne told of putting the plates on the table for his mother. Teacher selected from her folder pictures of children helping others. Then came a simple presentation of the story of the boy who helped Jesus with loaves and fishes, and a brief talk about sharing toys with each other, after which the teacher voiced to the Heavenly Father the gratitude of little children.

One child noticed the gold fish and this new interest became the center of attention. Discussed what fish ate compared with what little folks had had for breakfast, fed fish. This was followed by play in sand pile. One boy did not have a truck so an assistant found an engine and sat on the floor with him to play. Soon all but one of the children had joined them playing with blocks and trucks. Some were bringing blocks in the truck to others who were building houses. Two boys wanted the same truck and teacher observed the assistant handle the situation by suggesting that boys take turns bringing the loads. No further friction.

George, the new member, had started out for home, but returned to tell teacher he had had a good time and was coming back every Sunday.

MAY 1—Monday. Leaders of department met in nursery room to change decorations, removing Easter border and hanging in its

place a border of spring flowers. A waste basket was added to the equipment. (The following Sunday one boy noticing the change was very much concerned regarding the Easter decoration, but his fears were allayed when it was explained that spring time was here and teacher thought we should have a flower border.)

The picture folder is one of the most useful parts of the department materials. Pictures are clipped from magazines and catalogued according to subjects. When pictures and borders are displayed on the wall they are always adjusted to the height of little children and both are changed according to the seasons or other emphases. Framing is done so that these changes can be made without incurring additional expense.

The sand box and toys are exceedingly popular and in the midst of free play many a lesson has been taught.

One quite recent addition to the equipment is a beautifully decorated wall chart for attendance, so arranged that the children mark their own records. Instead of writing in names the children's pictures are used, and beneath each smiling face and opposite each date is a space where a little sticker can be affixed (with the aid of the teacher). Perhaps it is a brightly colored blue bird, a turkey, flowers, an American flag, a squirrel, or some other interesting cut-out depending on the season of the year, or the story, or a particular interest.

Birthdays are always very happy occasions. Screened from the group is the nursery table, large and round, but just the right height for little folks, and an assistant is exceedingly busy. Suddenly the screen is removed and what a joyous shout. At the very center is a large plate upon which have been arranged individual cakes surrounding a single lighted candle. Then comes the ceremony of dropping the birthday pennies in the bank, the singing of the birthday song, and the prayer. Finally the plate is passed and the cakes are always most delicious. An artificial cake was used until a little boy returned home with the very sad news, "They had a birthday cake with candles but we didn't have any of it."

While there is no end to such a project, it is possible to report even in this stage of the experiment certain definite results. There has been a marked increase of interest on the part of both parents and children and a corresponding reduction in problems of discipline. Attendance is more regular, participation in group activities is more thorough, and toys are being shared more generously. One child who at first failed to cooperate, remaining very quiet through the entire program Sunday after Sunday, is reported by the mother as playing out the activities in detail at home, including the telling of the story and singing of songs.

The following books are proving very helpful both for material and for guides in program building:

Plans and Stories for Nursery Class by Oglevee
Three Years Old by Danielson and Moore
Song and Play For Children by Danielson and Conant
Prayers for Little Children by Lucy Peabody

On the department staff are: the superintendent, who also serves as nursery visitor; the class teacher; the secretary and historian; and two assistants who are in training. All staff members are expected to take at least one training course during the year as well as read widely in the field of the religious education of the nursery child.

The Christian Youth Council of North America

THE representation of youth at the Christian Youth Council to be held at Conference Point Camp, Williams Bay, Wisconsin, June 26-July 1, will be significant. Most of the cooperating agencies of the International Council will send at least one and many will send four youth delegates and one adult leader. At least twenty-five delegates will attend from Canada. Both the far east and the far west will be represented. There will be five delegates from Oregon and four from Washington. Vermont, New York, New Jersey, and Pennsylvania are sending full delegations. Denominations are selecting their delegates from different centers in the nation.

The new united youth program, "Christian Youth Building a New World," will be the central theme of this meeting. The delegates will think through the various aspects of the program and work out plans for carrying it forward during the next year.

Only those young people who are officially named by the cooperating agencies will be permitted to attend. They will be between sixteen and twenty-four years of age and in positions of leadership in their respective agencies. In a real sense, these young people, with their adult leaders, will be entering into the adventure of world building.

Education for Temperance

By DeWitte Wyckoff*

TEMPERANCE education is now a major problem with parents, public school teachers, church school workers, and ministers. Repeal has thrust the problem upon us all in a new form. What we are to do about it must not be futile; too much is at stake.

In this article I will discuss four principles of character education, for which I am indebted to Professor Samuel L. Hamilton, of New York University, which I have attempted to apply to the use of alcohol.

Absorption

The method of "absorption" works. This is the influence of persons and things. I know two young members of a family who seem entirely committed to abstinence and who are seriously concerned about the present situation. This result is due almost entirely to the family attitude and example of hostility to alcohol, evidenced by the liberal giving of time and money to "the cause," and this, without deliberate teaching or formal instruction. Absolute sincerity is the primary requisite for this method. "Wet goods" in the cellar or relishing of "wet" humor promotes drinking rather than abstinence.

Boys and girls "absorb" attitudes on the subject from family, church, church school, day school, associates of like age, gang, club, books, magazines, newspapers, billboards, talkies, radio, and advertising, to give only a partial list. Since a statute or constitution is the deliberate registration of public sentiment, one important effect of the outlawry of intoxicants is its expression of hostile public opinion. On the other hand, legalization seems to evidence public approval. Any national recovery program which includes the sale of alcoholic drinks constitutes temperance education in the reverse. Since John and Mary are greatly affected by general public sentiment, we should do our part to mould and express such sentiment.

A practical suggestion is that we become aware of the many influences affecting our children and young people, and then do our best to give them the finest environment. We can bring into our homes a newspaper which is a staunch, intelligent supporter of true temperance, such as the *Christian Science Monitor.* We can surely influence the choice of movies and radio programs. Since influence increases with closeness of relationship, we should enrich our experiences with boys and girls, guide them in the selection of their most intimate friends, endeavor to make God so real that his attitudes and purposes will control their lives, and induce them to have such a personal friendship and companionship with Jesus Christ that he becomes their greatest inspiration.

The principle of absorption requires that the teacher shall prepare not so much his "lesson" as his life. While it exacts a tremendous price, the results are commensurate.

Personality Pictures

The "personality pictures" of boys and girls embody desires which lead to conduct. A boy sees himself racing for a touchdown, with the grandstand going wild; a girl, in a day dream, is singing in a microphone to millions of entranced listeners in many countries. The nature of the fancy is determined by personal experience. The movie "Worst Woman in Paris" and a Geneva summer camp conducted by the International Council of Religious Education, will cause quite opposite visions.

Obviously we should: (a) provide the richest environment possible to stimulate the most wholesome castle-building; (b) know the fairy land in which each pupil lives, which requires both an understanding of the psychology of the age group and such intimate fellowship that he will share his aspirations with us; and (c) help him make his finest dreams become realities in actual life.

Facts

The use of facts is the third method. Our statements must, of course, be scientifically accurate and not mislead nor exaggerate even by implication. We cannot trifle with truth. No zeal for results warrants inaccuracies. While we doubt whether any child ever actually inferred from the statement that "alcohol is a poison" that a glass of beer would kill a person, yet it may often be wise to deal concretely with the poisonous effect of alcoholic beverages, without using the word "poison."

Our pupils may be deaf and blind to facts concerning alcohol and scorn our data. An offer of road information to a driver who is speeding fifty miles an hour along a straight highway will meet the same response. But if he is in strange country and does not know which fork of the road to take, he will seek our guidance and act upon it.

This means, practically, that we should know what our pupils want and recognize when they are so thwarted in reaching their goal that they will welcome our guidance. It means also that we will have available an abundance of scientifically-accurate, conduct-affecting material, particularly that with "human interest," for example, *Tiger, Tiger,* by Honoré Willsie Morrow. Of ascending value for the pupil are (a) printed material, (b) our experience, and (c) his experience.

What are conduct-affecting facts? They are legion in number. To illustrate:

Alcohol "impairs health, efficiency in work and in sports, and is harmful to character." This is "knowledge which should be acquired by the child by the end of the sixth grade." *Health Behavior* by Wood and Larrigo, pp. 57, 76. Such knowledge should, of course, be definite and concrete.

Home, church, and school recognize persons as objects of love, devotion, and sacrifice; the liquor trade sees them as means of financial profit.

"Alcohol is not a specific cure for any disease, unless one considers 'worry' to be a disease, and a drugged indifference a cure." *Alcohol, Its Effect on Man,* by Dr. Haven Emerson. This little book, later than *Alcohol and Man,* will richly reward those seeking such information as will influence behavior.

Practice

Practice is indispensable to learning. We learn to do by doing. But how can this apply to alcohol? John's exercise cannot be confined to the negative habit of abstaining. However, positives exclude negatives. Running the hundred yard dash for his track team, or studying hard to achieve a high scholastic record may be valuable practice in temperance. The drill which we seek is, however, by no means limited to physical and mental health; it em-

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*Leonia, New Jersey.

Why and How We Went to Silver Lake

By James S. Wilson*

THE cry which I heard on my first day in the Sunday school of the Painted Post Methodist Episcopal Church concerned the lack of teachers.

"Now, why is this?" I asked myself. "Here is a village of twenty-five hundred people. There is a fine grammar school and high school. Many of the people are high school graduates. Some are college people. They are members of a Christian church. The community is of a high type. Why are there no teachers?"

I decided that one reason was because the average person feels incompetent. He feels the lack of technic. Perhaps he would not express it thus nor even admit it but he would say, "*What* would *I* do with a class?" It seemed to me my business was to make him see that he could handle a class successfully. How? By familiarizing him somewhat with this technic. By showing him the challenge of Jesus. By challenging him with the need of the child.

It seemed to me that the Western New York Summer School, on Silver Lake, offered the best place to begin. Get prospective teachers there. How? I mentioned taking a group to the school. The first official replied, "Tell me another funny one." Well, it did seem impossible. Ours is a one-industry town with the plant all but shut down. No money—no clothes—folk fighting desperately to save their homes; a new church with the traditional debt; interest payments eating into the joy of the new building like a cancer; folk feeling that any effort not having the building fund as its objective was positively disloyal.

Very few of the officiary, so harassed and worried with the finances, had any connection with the educational work of the church. One could hardly expect them to see the need. On the other hand, boys and girls were not receiving their Christian heritage. The church owed these boys and girls a chance to know and love Jesus. This was a debt owed to him and to the young people, as much as the notes were to the banks. I presented it in this manner, saying: "We have no right to ask parents to send their children to us unless we guarantee that we will guard them spiritually. No teachers, irregular teachers, or incompetent teachers constitute a betrayal of trust. We should close the school or make an honest effort to discharge our obligations."

A few began to see the light. Many had been feeling vaguely this very condition. If attendance at this school would help, how could it be managed? Neither the church nor the Sunday school treasury could furnish any money. Who should go? What would it cost?

The bulletin offered by the school listed board and room for the twelve days of the school at $16.00. Registration was $3.00 more. This made the cost $19.00, without books. At once anyone with half an eye could see that this made it impossible. Was there no other way?

Well, we could board ourselves and live in a cottage. I was familiar with the cottage rents at the lake and estimated that one suitable could be obtained at $25.00 for the term. We worked out some possible meals and found the cost for two weeks, including rent and the $3.00 registration fee, could be covered for $8.00 each, if at least ten would go.

How to get the group was the next problem. I presented my challenge from the pulpit, in the school, and personally. Finally, I called upon those who felt a desire to become teachers and those persons already teaching who were anxious to improve their work, to consider this proposition: If they would attend the Silver Lake school; do credit work; agree to teach where the board placed them in the home school; not be absent from September to June unless they had an excuse that would be accepted from a teacher in the public schools; attend the monthly teachers' conference in their respective departments; and pay $4.00, then I would match this four with another four from the congregation and provide transportation to and from the school. Imagine my surprise when fifteen persons responded. To raise the share that I had promised, I called for individuals to give $4.00 scholarships. No personal solicitations were made. Eight scholarships were offered. The group was then called together and the Silver Lake Club was organized. The club planned a public supper at 25c a plate. This was a grand success and netted the group $32.00.

"What should we study?" was the next question. By personal interviews I discovered the department in which each student desired to work. Of course guidance was not entirely eliminated. When the course was determined each student was assigned. The bulletin issued by the school listed the instructors. The list of books to be used was given me by the state office. Another meeting of the club was called at which each student was given his schedule showing time of classes, name of instructor, books and their costs. The total cost of books, even by doubling up on their use, was over $20.00. To some the cost of books would have been as high as $3.00. The club decided to buy these together, raising the money necessary, and to present the books to the school as the beginning of an up-to-date church school library.

There were nine children in the party whose parents were registered students. Seven of these attended the Practice School. This made a total of twenty-four in the cottage. Before leaving home every meal was planned. The supplies needed were listed and priced. As much as possible was purchased at wholesale. A quantity of canned fruit was garnered, each member being asked to supply two quarts. As much garden truck as could be used for the first few days was given by parents and friends. Folk in the congregation furnished their cars for the trip.

We had a happy time. Everyone wanted to go again. The group became better acquainted than they ever were before. They were eager to try out their new ideas. What the results are to be is yet to be seen. Time will tell. I have simply attempted to sketch why and how the Painted Post group came to attend the Western New York School of Christian Education.

*Pastor, Methodist Episcopal Church, Painted Post, New York.

A Christ-Centered Achievement Program

By Laurence H. Blackburn*

WE ARE climbing higher, higher" may mean more to youth than simply an appealing line in a popular spiritual. It can be the song-theme of a definite program of spiritual development toward a Christ-centered goal. This should be marked by such distinct stages of personal growth that youth will not only accept the challenge to "climb" but will also realize that "every round goes higher and higher." A sense of real achievement is needed. As young people are spurred toward definite development in other departments of their lives, with stages of growth marked by goals that are striven for and passed, why not make a program of religious education for them that is just as challenging and practical?

The accompanying design represents such an idea and program worked out by one church for its young people. It was evolved with the assistance of Miss Marion Faye Stickney, a youth leader, in response to a definite need in the local church for a new type of youth program. Through much research and consultation with the young people of the church and youth leaders, the plan was developed in such a way as to challenge young people to real achievement through twelve specific "Pathways" of interest and experience.

THE SEEKERS' CIRCLE

© B-S

Recognizing that young people are seeking truth and that they are bound together in this purpose, the name, "The Seekers' Circle," is significant. Some of the fields in which search for truth takes place are indicated by twelve "Pathways." It is conceded that these are not independent trails but often intertwine, and each has to do with all of life. It is the definite aim of the members to seek the Christ ideal for personal living in each Pathway. This ideal is symbolized by the white cross in the center of the emblem. As they strive toward the ideal, His spirit seeks to radiate back through their lives into the community outside the organization.

There are four ranks, roughly corresponding to the four years in high school, but in no way debarring older young people from study, fellowship, and membership. The first rank is the "Seekers," which responds to the invitation of Jesus to young men of his day, "Come and See." The color selected is blue which stands for loyalty and truth. A study is made of each of the twelve Pathways, but with different emphases for each rank, and, before members may ask for advancement to the next higher degree, certain requirements must be met and evidence of achievement in Christian character shown. Members of the second rank are called "Followers." The first-year young people seek acquaintanceship with his way of life; the second rank accept his invitation and command "Follow Me." This often calls for sacrifice, and so red was chosen as a symbolic color. The desire to learn the method of Jesus and to enter into closer fellowship with him brings the incentive to advance to the third degree, for which the young people suggested that members should be called "Disciples," reminding them of Jesus' circle of friends. The message came to these latter on the Mount of Transfiguration—"Hear Ye Him," which is the challenge to this rank and is answered in their study to be efficient Christian workers. After three years of study and experience, and having approximated the standards which they have set for themselves, members may seek advancement to the fourth rank in which they become "Guides." They have found a worth-while challenge, they have pursued their program until they are ready to adopt as their motto for a whole-life program—"For Me to Live Is Christ." Their symbolic color is gold which stands for worth. Guides will seek ways of helping those in other ranks to achieve their goals. It is expected that some of the Guides will remain with the organization as counselors after completing their special training.

Each Pathway is chosen by or assigned to a group of young people who are led by an older young person called a counselor. Together they plan the approach to each unit of study continuing through two or three successive Sunday evening meetings and one week-night recreational or service event.

The challenge to "climb higher and higher" is developed in each of the twelve Pathways through a series of meetings which progressively climb to the climax of the

*Reverend Laurence H. Blackburn, Pastor of Hedding Methodist Episcopal Church, Barre, Vermont.

Christ ideal, and, also, through the selection of specific requirements to be met by each young person. These basic ideas may be illustrated by the Brotherhood Pathway in the first year which was under the counselorship of a talented Christian woman of foreign birth who contributed from her years of experience to a rich program of three Sunday evening meetings as follows. Three themes were selected around which the worship and special features were woven: World Brotherhood, Religious Brotherhood, and World Brotherhood Beginning in America. The music for these services was chosen from many countries. Hectographed programs aided in hearty participation and made possible the use of unison prayers and responsive services. The first night, a stereopticon lecture on "Training the World's Childhood and Youth" was presented. At the business session that night slips were drawn which gave every member some responsibility in the plan of the second meeting. Six were asked to help in the prayer period with definite topics around which to center their prayers. Several were asked to give two-minute talks on the characteristics of various denominations, indicated on the slips. The prelude for the worship the second night was "Pilgrim's Chorus" from *Tannhauser* and one of the hymns was "All People That on Earth Do Well," used with story background. The third meeting had two short introductory talks: "Immigration," by one of the young people; and remarks by the counselor from the standpoint of an immigrant. A unison "Prayer for New Americans" by Robert Bartlett was followed by the reading of Romans 12:9-21, read from Moffatt's translation. A speaker from a denominational mission board was a guest of the church that day and he brought a splendid climatic talk. The requirements selected by the Pathway Committee were: 1. Participate in one of the three meetings; 2. Seek to make a friend of another nationality or denomination or both; 3. Memorize "In Christ There Is No East or West" by John Oxenham. This hymn was used in each program—the first night it was read responsively (so every one had a copy of the poem); the second night it was sung (largely from memory); and the last night, after the hymn had been played, the group repeated the words as a closing for the service. As an activity a "Round-the-World Social" was planned. Those desiring to work for rank kept notebooks in which the three programs were placed and a statement made as to the fulfilment of requirements which were checked (not graded) by the counselor, and the names of those receiving credit recorded by the scribe.

A similar plan, although varying greatly in detail, is carried out in the other eleven Pathways in the course of a year. This gives each member who is interested in such concentrated effort an opportunity to complete the requirements of all the Pathways and to show evidence of growth in Christian character, thereby becoming eligible for election to the next rank. This higher rank is symbolized by a beautiful forward-step ceremonial. Thus the eager, young Christian "climbs" from rank to rank through the various Pathways, with new emphases each year, to the goal of a whole life program—"For Me to Live Is Christ."

A minimum of officers form the Executive Committee. "The Seer," one with the far vision of the Goal, is the pastor or director of religious education. "The Great Seeker," is the president. "The Scribe" acts as both secretary and treasurer. "The Historian" keeps careful record of the evolution of the plan in order that it may be shared with other youth groups. The counselor and one member of the committee on a given Pathway become temporary members of the Executive Committee.

A few of the features of the idea may be readily noted:

1. The machinery of organization is minimized and is made secondary to the plan and program.
2. The idea of achievement through the four ranks or degrees appeals because of its resemblance to similar effort and attainment in scholastic and athletic realms.
3. The units of study, called Pathways, may be chosen by each young people's group according to the problems or interests paramount at the time.
4. Sufficient time is given in three or four weeks on each Pathway to create real interest in that area through information, inspiration, and the meeting and solving of definite problems. Each person feels that "he has gotten somewhere" as the Pathway program comes to a close.
5. The counselors afford that leadership and contact with older persons so much desired in the local church's youth program.
6. Holding the interest of the alumni is ideally solved through the counselorship plan.
7. A "Seeker Afield" idea may be developed to enable members away at college to continue their program of achievement in the Circle.
8. The plan is amazingly flexible, being readily adapted to large or small groups; rural, village, or urban churches; and for ages ranging from the older juniors to the older younger people, providing recognized age groupings are adhered to.
9. The symbolism of rank and color afford rich opportunity for worship programs, especially in the initiation and forward-step ceremonials.
10. It challenges because of its direct centering of all personal effort toward the Christ ideal.

The Seekers' Circle may now be judged for its worth by its surprising results achieved in the church where it had its inception, as well as in the score of other churches assisting in the experimentation. The project was begun early in November, 1931, and the first organization was formed on January 24, 1932, after weeks of concentrated study and discussion. During these two and a half years the home church Circle has developed initiation and forward-step ceremonials, a technic of method and approach, and a rapidly growing library of resource material for the Pathway programs. The Circles in other churches have adapted the idea according to their needs.

It is certainly not the purpose of the founders to displace existing societies that are functioning successfully, but simply to provide a new type of program where the old has become outworn and lacking in challenge. While the design and ideal of The Seekers' Circle have been copyrighted, it is still in an embryonic stage of development, and the cooperation of other young people's groups in further experimentation is eagerly sought.

Parent Education Bulletin

The Church's Opportunity in Family and Parent Education, a bulletin for leaders of parent education groups, has just been published. Order from your denominational board, state council office, or from the International Council of Religious Education, 203 North Wabash Ave., Chicago, Illinois. Price ten cents, cash with order.

A Summer Community Program

By Kathleen Paschall

A report of an experimental vacation school in the soft coal fields of Western Pennsylvania

FOR several years the American Friends Service Committee has been carrying on a program of relief and rehabilitation in the soft coal fields in a number of states. They have been located in Western Pennsylvania since March, 1932. A year ago, the Department of Vacation and Weekday Church Schools of the International Council of Religious Education shared in the program by sending into one of these communities a worker who would attempt to serve the social and spiritual needs of the people in addition to the program of relief and rehabilitation which was already under way.

Discovering Leadership

The worker was introduced to a representative group of people in the community as one who had come to study the child life and to develop a program with and for the children. The hearty approval of the group was evidenced by such responses as these: "I think that is a fine idea." "Our children need to have something done for them." "Won't they be tickled when they hear about this!"

The people were assured by the worker that she could not develop the program alone and would have to depend upon their help. Again interesting responses were given: "I'll do all I can—just let me know what you want done." "You may count on me." "There are other people around here who can help, too."

The worker was, of course, interested in knowing about the "other people who would help" so she asked for a list of names. A greater part of the time during the next few days was spent in locating the people recommended. At the end of that time about twenty-five men and women had given their promise to "do anything they could." Many thought that a program should be started which might "continue during the winter."

Developing a Program

The leader did not wish to launch a program of her own making, but wanted those who were assisting in the project to share also in each step of its development. Needless to say, she did a lot of careful thinking but the actual planning was done cooperatively with the group of helpers.

The first step taken in the development of the program was to discover the interests and talents of the assistants, and when the leader asked them to name the things they felt they could do best, she received such responses as these: "I like to play games with children." "I am fond of working with the tiny ones." "I like to do things with my hands, such as wood-work, etc." "Oh, I love music, and would enjoy teaching songs." "I would be willing to help with sewing." "I especially like dramatics."

Soon this group began to realize that there were those among their number who were ready to direct phases of quite a varied program of activities for the entire community.

Miss Paschall, instructor of Religious Education at Western Maryland College, spent four weeks in the soft coal fields during the summer of 1933. She describes here her experiences in developing a program of Christian Education with the children, young people, and adults in the community.

The leader then set about to discover the specific interests of the children and young people of the community. In response to the questions: "What do your children like most to do? What do they do when they may do as they please?" she received the following information. "Oh, they spend a lot of time roller skating on the streets." "They like songs and stories." "The boys would spend the entire day in the shop if they were allowed to." "The young people are especially fond of dancing."

Many other interests were named which revealed to the leader that the interests of the children and young people of this community were similar to the interests of other groups with which she had worked.

She did not feel, however, that she was ready to launch a program until she had learned something more of the needs of the community. This step was more difficult because of her recent arrival on the field. The people did not enter into a discussion of their problems readily. In fact, they apparently did not wish to admit that they had any. Perhaps some of them were entirely unconscious of many of the existing difficulties and problems current among them. Through further discussion and observation the leader became aware that the various nationalities represented in the community were not appreciative of one another—in some instances there was open antagonism. There were, also, two social classes in the community—one group had had educational advantages, while a much larger majority of the people were uneducated.

Conscious of the needs and interests of the community, and of the talents of those who were ready to be used as helpers, the leader felt that she was ready to suggest a general title for the unit of experience through which children and young people were to be guided. At the next meeting, therefore, it was suggested that the program of activities be centered around the general title of "Goodwill among Nations." No objection was raised to the idea and further cooperative planning soon led each member of the group into some form of activity related to the general theme.

This group of workers faced many problems as they attempted to develop the program. The only available indoor space was a one-room school building, with seats fastened to the floor, and with capacity for accommodating only sixty people. There were about three hundred children and two hundred young people in the community, so the space provided in the school building had to be supplemented by private homes, back yards, an athletic field, and a playground. For the closing program some suggested that "a tent would have to be made." Others, however, hit upon the idea of holding such a program on the athletic field. The latter suggestion was agreed upon.

Needless to say, this group of workers soon found themselves in the midst of a thrilling adventure. Without a

planned-in-advance curriculum, formal organization, desirable housing space, or necessary equipment and materials, or even trained leadership, a community program was evolving—was being created. The project became increasingly interesting as it developed, and only a few days of initiation were necessary before the community was alive with activity.

In certain homes there were groups of children learning folk dances of different countries; in other homes there were gatherings of young people busily engaged in making costumes typical of Holland, Sweden, Italy, et cetera; an old garage was occupied most of the day by a group of boys engaged in handcraft, woodwork, and the like; the little school building was being used by those who were telling and listening to stories, and working out the dramatization for a pageant; the community dumping ground, which had been turned into a playground, was occupied by children at all hours during the day; about a dozen boys who had never been known to "be still" were given an outlet for their excess energy by being made responsible for the construction of an open-air theater on the athletic field; a group of men were assembling those who could play instruments and were rehearsing for an orchestral performance; several young women were teaching such songs as "In Christ There Is No East or West."

In addition to these activities, there were hikes and community sings in the evenings, and at such events there were usually young people present from several different races. Obviously a spirit of goodwill, friendliness, and cooperation among those people was being developed.

The final program was given in the form of an outdoor pageant at sunset one afternoon in August. The evening was lovely, and the out-of-doors was far superior to any inside setting which might have been planned. The colorful costumes representing the different countries made the scene a picturesque one. There was an audience of several hundred people. Many of them probably came through curiosity, but they watched eagerly the presentation of the pageant which had been created by their own people, with their own people, and in their own community. Particular notice was taken of the folk dances so gracefully done by those whom they thought cared for only the modern social dance. They listened with interest to the songs which the children sang because they had been taught by some of their own young women who "had never had a serious thought." The substantial stage and beautiful scenery which had been arranged by mischievous or "mean" boys was keenly observed. Surprise was expressed also at the costumes which had been made by the girls and women, many of whom were just learning to sew. It was indeed a happy occasion and surely one which caused the people to become more appreciative of individuals and groups in their community.

Those who read this article may wonder whether much of the planning was really done by the leadership of the community, but the fact that the pageant has been added to and reproduced since the worker left seems to indicate that the project was actually the result of cooperative effort. The leader found it necessary to take the initiative at first and offer many suggestions as the project was launched. She drew herself more and more into the background, however, as the program developed, and before she left the field it was entirely in the hands of the leaders who had been working with her.

What Are the Facts?

RECENT studies have shown that lynching has been on the increase during 1933. There was a fairly steady decline in the annual number of lynchings during the twenty-five year period from 1909 on. The total number of lynchings per year dropped to 8 in 1932, but rose again to 28 in 1933. The table below is adapted from Arthur Raper's *The Tragedy of Lynching*, 1933, published by the University of North Carolina Press, and the reports which follow it are from *Bulletin No. 3*, 1934, of the Association of Southern Women for the Prevention of Lynching.

LYNCHINGS, WHITES AND NEGROES—1909-1933

Year	*Whites*	*Negroes*	*Total*
1909	14	73	87
1910	9	65	74
1911	8	63	71
1912	4	61	65
1913	1	50	51
1914	3	49	52
1915	13	54	67
1916	4	50	54
1917	4	36	38
1918	2	60	64
1919	7	76	83
1920	8	53	61
1921	5	59	64
1922	6	51	57
1923	4	29	33
1924	0	16	16
1925	0	17	17
1926	7	23	30
1927	0	16	16
1928	1	10	11
1929	3	7	10
1930	1	20	21
1931	1	12	13
1932	2	6	8
1933	4	24	28
Grand Total	111	980	1,091

Claims vs. Facts

1933 Lynchings

"Lynch Law may have defenders, even in high places, but it has no defense."—DR. JOHN R. SAMPEY, *President*, Southern Baptist Theological Seminary, Louisville, Kentucky.

IT IS CLAIMED:

That lynchings "have their origin in the fear of an *excitable public* that a person guilty of some infamous crime will defeat justice."

THE FACTS ARE:

That in 1933, according to the press:

Nine of the 28 lynchings, or 31.4 per cent, were committed by an "excitable public."

Nineteen of the 28 lynchings, or 68.6 per cent, were committed by "orderly" mobs of from three to twenty men.

IT IS CLAIMED:

That lynchings result from a fear "that a person *guilty of some infamous crime* will defeat justice."

THE FACTS ARE:

That only 11 of the 28 victims, or 39.2 per cent, were accused of "infamous crimes."

Seventeen of the 28 victims, or 60.8 per cent, were either innocent or were accused of misdemeanors.

Life Investments

What the International Council Camps will do for youth and the church

I'M greatly concerned about my two children. We live far back from no where and there are not as many privileges as I should like for them. My wife and I are making some real sacrifices in order that our girl may come to your Girls' Camp, and our boy to the Boys' Camp. We want them to become leaders, well trained and able to do things for the Kingdom of our Lord." This was written to the International Council office four years ago by a fine father. His children did come to camp; they continued to come and graduated last year. Incidentally, the presidencies of both camps were held by these same two children, and the wishes of two eager parents were more than fulfilled. A few weeks ago the writer met the parents of these young people. Their gratitude is real. Said the father, "Only God knows fully what that camp did for our children. It is one investment parents can make in which the dividends are positively guaranteed."

Many parents have made this same discovery. Testimonies such as the following come to the International Council office very frequently from parents.

"Our girl always enjoyed religious things. We brought her up in the church. But camp did something for her we never could have done. Each morning she keeps her morning watch. Last Christmas, when we had a number of guests, she planned a little 'hillside' vesper service for the evening.

We all sat on the floor and she led. It was wonderful. It helped all of us to catch something of what those beautiful evening worship services must be like. We are going to send her back and do all we can to get some other young people to go also."

"What did you do to my boy? He is a new person. He is more alive, more thoughtful, and much more cooperative. When he first came home from camp, I thought it would soon pass away. But it has stuck. Day in and day out, we hear camp. You have given him the biggest thing to live for he has ever known."

"The young people from the church were here making plans for their Easter Morning Service. Tom was chairman. I was so pleased with the way he led the group that I decided I just had to write you. Camp certainly has developed him in so many ways. I just wanted you to know how thankful Tom's father and I are."

Parents are not the only ones who have discovered what camp means to young people. Pastors and other church leaders have been the most enthusiastic promoters of the International Council Camps. In fact, a large percentage of the total enrolment of young people for a given year is made possible by the efforts of pastors, directors, superintendents, and teachers of young people. Knowing what values come to the church as well as to youth, they see that each year they are represented by some of their best young people. A few of their comments will be of interest.

"Enclosed are eight registrations. Perhaps we can send others, too. We have wanted to send our officers and the chairman of all of our committees, and as many of those who are likely to be in positions of leadership next year as possible. Two weeks at Winnipesaukee, and our officers are ready for a great year of service to the church."

"Our whole church has become Geneva Glen minded. This is just a little advanced information that we will be represented in a bigger way than ever before. The campers had charge of the service last Sunday morning, and our pastor made this remark before the offering was taken: 'The best investment this church ever made was to send young people to Geneva Glen.' That is the sentiment of all of us. Count on us."

"I wonder if you people realize what service your camps are rendering to the local church and community. We sent one of our boys to Geneva last year. He was interested and reliable when he went, but he came back with a larger and more intelligent interest and with skills in leadership greatly sharpened and improved. We have been greatly pleased. In fact, his work has been so good that we are electing him as counselor of all our young people's work. We know he will make good. This year we are sending six young people to you."

Better still, young people themselves give the most thrilling testimonies of all. They, more than anyone else, know the high realities of camp. Only those who have sat on the hillside in the evening, facing the gold of the setting sun, watching the clouds in all their mysterious beauty, and worshiping with others of like mind can possibly know the reality of such an experience. The same is true of the meaning which campers find in friendships of camp; in the early morning tryst; in the class and hobby groups; in the afternoon play; in the thrill of the council fire; and in the glory of the evening cabin groups. To fully understand such meanings one must be in camp.

Such testimonies as the following are most typical.

"I hope I can come back three more years and graduate. I never want to lose the path to the secret place of my morning watch."

"If I can carry out half of the ideas I got in camp this year, I'll be satisfied. It's the greatest thing I've ever known."

"Camp taught me that young people can really do things in a big way. I've got a new lease on life."

"I enjoyed every minute of camp. I wouldn't eliminate a thing. But of course

(Continued on page 33)

An Adventure in Youth Evangelism

By Raymond M. Veh*

FOR eight days, recently, ministers and young people in two Ohio cities pioneered in a "Youth Emphasis Week." The ten Protestant churches of Uhrichsville and Dennison cooperated with the schools and community youth organizations in bringing inspiration and information to hundreds of young people in these twin cities. The young people responded by filling the host church each evening and in pledging their time, talent, and treasures to Jesus Christ and his work in the world.

This "Youth Emphasis Week" was a venture of faith. To the ministers of these little cities it was an opportunity to bring a certain freshness to the church's evangelistic efforts to win young people to Christ.

For five months, groups of earnest workers laid the ground-work for the various features of this "Week." The Ministerial Association named an Executive Committee consisting of one young person from each church and three ministers. Sub-committees composed of young people and ministers were appointed for the following phases of work: music, ushers, devotion, conference, publicity, transportation, and social. Excellent advance preparation insured the success of the venture. Much of the detailed work attending such a week was placed in the hands of young people and, as usual, they "measured up" to their responsibilities.

A great mass meeting on Sunday night opened the "Week." So great was the attendance that an overflow meeting had to be held in a neighboring church. Young people participated in this and all remaining services by reading Scripture, leading in prayer, introducing the speaker, and announcing the offering. A mass young people's choir aided each evening and the best musical talent in the cities furnished special music at each service.

On Monday morning and afternoon the visiting speaker gave addresses in the assemblies of the high schools. The ministers of the communities visited the assemblies on this day. That evening was "Fellowship Night." Following a service in the church, nearly five hundred of the young people went across the street to the City Hall for a fellowship hour. After a few "get acquainted" features, refreshments were served, and then all participated in a candlelight service, in which they pledged their continued loyalty throughout the week. And they did not fail. Between three and four hundred young people were in the audience each night.

On Tuesday afternoon personal conferences and a group conference on "World Peace" were held in the high school of one of the cities. That evening a surprise feature, the interpretation of Colonel Todd's painting of the "Christ Triumphant," brought another capacity audience.

On Wednesday afternoon Sunday school workers met for conference in one of the local churches. That evening a playlet, "I Would Be True," prefaced the message of the evening.

On Thursday afternoon personal and group conferences were held in the high school of the other city. That evening nearly two hundred boys and young men, members of Pioneer and Hi-Y Clubs, attended. Throughout the week other youth groups such as Girl Reserves, Boy Scouts, young people's societies, and Sunday school classes attended in a body and were accordingly recognized.

Friday afternoon, officers and leaders of young people's societies met for a discussion of their common problems. That evening the play "The Unlighted Cross" was presented by young people under the directorship of a high school teacher. At the conclusion of the play the speaker spoke briefly on "The Significance of the Cross" and closed with a consecration appeal in the light only of the cross.

Saturday evening, only young people were admitted to the campfire service held in the gymnasium of the host church. Hundreds of young people enjoyed entertaining features about the improvised campfire. This developed into a more serious program with hymn-singing, a brief talk, an expressional period on "What This Week Has Meant to Me," and the writing of pledges on "How I Shall Make This Week Last Throughout Life." The long line then filed past the brazier, and the young people dropped their pledges which were burned as a sacred tryst between themselves and God. A candlelight circle concluded this ever-memorable evening.

The closing meeting on Sunday night was a call to consecration. Throughout the week dozens of young people had responded but on this night eight young people dedicated their lives to full-time Christian service. Ministers and youth joined in forming "living links" to carry on the work of Kingdom building. It was a climactic experience for many in the audience.

The presiding officer at this concluding service, a minister, said: "After witnessing the marvelous response of young people to this week of inspiration, I shall not lose so many nights of sleep fearing for the youth of this generation. I believe now that there is a fine group of youth passionately seeking the better things of life."

A conservative estimate placed the total attendance at six thousand. The cooperating churches included two Methodist, two Presbyterian, two Disciples, the United Brethren, Nazarene, Moravian, and Methodist Protestant. An amazing spirit of fellowship and cooperation among the ministers and young people of these churches aided much in making the week a success.

This experiment in church-youth-community cooperation proved that it is congenial to the independent spirit of youth to blaze new trails into the heart of old ideas. Many happy-hearted young people have never been led to see the possibilities in the Christian life. They have not met up with the heroic challenge of Jesus: "Follow me!" They do not sense the world's tragic need for clean, strong young people who will go forth upon an errand to build into the intricate fabric of modern society the leavening, cleansing, dynamic mind of Christ. But when all the forces in a community combine to bring young people to an acquaintanceship with Christ and challenge them with the opportunity to use their idealism, courage, and power for civic righteousness, they are willing and ready to respond.

*Editor, *The Evangelical Crusader*, Cleveland, Ohio.

Adult Education in a Rural Church

By Miles S. Reifsnyder*

EMMANUEL (Baust) Reformed Church is situated in a region of fertile agricultural lands. The Blue Ridge Mountains hover above the horizon to the northwest and the rolling foothills deserve their edenic title, "The Garden Spot of Maryland." The people are of thrifty and courageous stock, and beyond their thrift and courage they have vision and foresight. These characteristics are portrayed in their fine public school system and their beautiful modern church buildings.

Baust Church, as it is commonly called, is a strictly rural congregation with about three hundred members. There are many worthwhile phases in its program. About four years ago, however, the pastor became distressed over the complacent attitude of the adults of the Sunday school and noted with alarm the lack of leaders for the various phases of their program. So he set to work on an experiment in adult education.

At that time a new parish house had been completed and, lured by the innovation, the sessions of the entire church school were held within its walls. This afforded us the privilege of having two departments, a children's department and an adult department (including young people). The strictly adult group was divided into a men's class and a ladies' class. Their curriculum consisted of the International Uniform Lessons.

There were no activities in the adult group, they were satisfied to sit and listen. But were they satisfied? Not if we note the fact that a majority of the men enjoyed the shade of the old, oak trees outside the church better than the atmosphere of the church school. Some of the others remained at home until time for the church services to begin and in this way neglected to afford their wives and children the privilege of attending the church school services. Thus our problem became one of presenting a program in the church school that would appeal to the men as well as to their wives and children.

We began by abandoning the International Uniform Lessons. This abandonment was complete throughout the entire school. We did not feel that they were meeting the needs and holding the interest of our members.

The Ladies' Bible Class worked out a curriculum based upon missionary books: such as, *Lady Fourth Daughter of China,* by Henry T. Hodgkins; *Winnebago Finds a Friend,* by Arthur V. Casselman; et cetera. These missionary lessons were interspersed by lessons taken from *How to Teach the Old Testament,* by Frederick J. Rae.

The Men's Bible Class adopted a curriculum based upon *What May I Believe,* by Soper, and later, *The Principles of Christian Living,* by Smith.

These two studies proved very successful, but by this time another difficulty had presented itself. The two adult classes had grown in membership until they were spread out over a large portion of our auditorium. This not only crowded us but the teacher of each class had to raise his voice to be heard throughout the area covered by the class and thus interfered with the other class. This problem was solved by using the church auditorium to house the Men's Bible Class. As a consequence of this move, the boys' classes started an agitation to be moved with them into the church building. This plea was granted.

Experimentation with such a division of departments did not, however, prove satisfactory, largely because it demoralized the young people's department and because the leaders discovered difficulties in adapting suitable worship programs to these two groups. So, the boys and young men were returned to the parish house and the Ladies' Bible Class was moved into the church. Better results were obtained immediately.

Now, because of lack of leadership, it became necessary to combine the two adult classes in order to use the teacher of the Ladies' Bible Class in the young people's department. The only leader who could be found to teach the combined adult class was the pastor. He immediately began training some assistants. Persons with potential leadership ability were solicited to assist the leader by filling the offices of the department. Gradually they became real leaders and more and more the duties of this department became their interests. Today the pastor has little to do but teach the lesson, in which he is greatly assisted by the members of the class through their eager discussions of pressing problems.

This discussion led the teacher into another experiment with the curriculum. He felt that since the discussion became most eager when problems became most personal that that was where the curriculum ought to begin. So, a study based on a three-fold division of problems arose. The first division concerned the personal problems of the class as proposed by them. The second will deal with congregational and community problems. And the third will concern the larger field of world problems. The last two are put into the future tense because the first has not as yet been completed. There is no hope of ever entirely completing either division for as long as there is a pupil in the class and time goes on, new problems, personal and otherwise, will present themselves.

An outline of a brief portion of the curriculum follows:

Several periods were devoted to the statement of personal problems presenting themselves to the group. Considerable difficulty was met in drawing forth individual statements regarding their problems. They seemed to be embarrassed to reveal such shortcomings. But after a bit of urging, the following problems were pronounced to be of vital concern to them.

1. Making God real in my worship.
2. How shall I pray?
3. Was Jesus a god or human being?
4. What is a miracle?
5. Where is heaven?
6. Is there a hell?
7. How can I be of service to God?
8. How can I be of service to my neighbor?
9. Is the black man's soul the same as a white man's?
10. What is gambling?
11. Am I a gossip?
12. Do I give enough to the church?
13. What is the Holy Spirit?
14. What is character? Christian character?

After these problems were stated, they were presented for discussion according to their interest to the group.

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*Pastor, Emmanuel Reformed Church, Westminster, Maryland.

Mexico Courageously Faces a Difficult Situation

By Robert M. Hopkins*

EVANGELICAL workers in Mexico face a critical situation growing out of the attitude of the Mexican government toward education. In order to understand the present situation, it must be remembered that the Mexican revolution which began in 1910 has been in continuous existence since that time. The word "revolution" has become sacred in Mexico. The dominant political party is the "National Revolutionary Party." Under the dictatorship of this party, national life is being developed and new reforms are being projected.

The National Revolutionary Party at its last convention proposed as a part of its political campaign a six-year plan for Mexico. So dominant is this party in the political life of the country that the election of its candidates in June is assured and the ratification of its proposed program becomes practically certain. Anticipating the adoption of the proposed six-year plan, the present chief executive, President Abelardo L. Rodriguez, has announced an extensive program of "Mexicanization" for immediate adoption. This involves copious development of public works and direct intervention on the part of the federal government in the commercial, industrial, and cultural life of the nation. The Mexican congress has granted special powers to President Rodriguez to enable him to carry out his program during the remainder of his term of office which ends November 30, 1934.

As a part of this program of "Mexicanization," the federal government is taking over the control of the schools. Special emphasis is being laid upon the establishment of rural schools and late reports indicate that there are now more than eighteen thousand rural schools throughout the country. Illiteracy has been reduced from 85 per cent to 50 per cent. The present Minister of Education, however, is refusing to incorporate into the national school system any primary or secondary schools in which religious instruction is given. This, it will be seen, runs directly across the hitherto established policies of mission boards in the maintenance of private schools.

Another factor, even more alarming, is the proposal of the Revolutionary Party that the constitution of the government be so amended as to provide that "the orientation of education will be socialist, that is, it will recognize as a fundamental principle the formation of the spirit of human solidarity based on the progressive socialization of the means of economic production; it will struggle for freedom from any and every prejudice and dogmatism, providing a culture based on scientific truth; and it will adjust the ideals and activities of youth to the service of the people as a whole." This is being explained as a basis for providing that atheistic socialism shall be taught in the schools by the government.

Communistic forces are thus proposing to take advantage of the general position of the government in its conflict with the Roman Catholic Church to direct this opposition into channels which are hostile to all forms of religion. In the state of Tabasco, for example, all Catholic priests and Protestant clergymen have, since 1924, been banished, and provision has been made for teaching atheistic socialism in many of the schools. Certain recent political utterances of prominent candidates for federal offices have been construed as favoring the adoption of a similar program throughout the entire republic.

It was in the light of these very marked trends that an interdenominational, nation-wide, educational conference was called to meet in March at Coyoacan, a suburb of Mexico City, which was attended by leaders from many of the evangelical schools maintained in Mexico by mission boards. A number of mission board executives, including representatives of the World's Sunday School Association, were invited to be present. This very representative conference earnestly sought to find a way under existing restrictions to use mission personnel, equipment, and funds that would not conflict with the announced program of the government and yet would continue the purpose for which these missionary forces are maintained. Much anxiety was expressed in the early sessions as to whether it would be possible to find a way to go forward with the Christian enterprise.

In these anxious hours the leadership of Professor G. Baez Camargo became increasingly apparent. Professor Camargo serves as general religious education secretary of Mexico, his work having been made possible through the cooperation of the World's Sunday School Association. Under his pen name, Professor Camargo wrote for one of Mexico's leading daily newspapers a series of articles dealing with the fundamental issues at stake. It was his presentation to the conference of "A New Line of Advance in Educational Work" that gripped the minds of those present in the conference and pointed the way forward. We can do no better than to quote brief extracts from his stirring message:

> In analyzing the present situation confronting the evangelical work in Mexico, it seems to me that there is a definite advancing of federal control of all education with a more or less open anti-religious trend in the current political campaign. We delude ourselves if we think this is only an anti-Catholic feeling. We may as well be prepared to face the facts frankly. We deceive ourselves if we attribute the present situation to the action of single individuals in authority, and we dare not place much reliance in the hope that if these individuals are removed most of our troubles will cease. My personal feeling is that the present campaign against private and religious schools will compel the evangelical forces sooner or later to give up their schools. Conditions differ in various places but in my judgment the final closing of our schools is only a matter of time.
>
> We dare not let such an eventuality come upon us without preparing to meet our responsibility for continuing our Christian work in Mexico through other channels of activity. It is time now to work out a new plan of advance and to guide our present activities through experimentation and the gradual development of leaders into new and challenging endeavors. This new program will include at least three hitherto little used types of activity, all pervaded by one purpose and spirit.
>
> *Christian social centers* should be strategically located, mainly in rural districts, with an intensive program of economic, social and cultural welfare, citizenship training, education of the whole com-

(Continued on page 40)

*General Secretary, World's Sunday School Association, New York City.

A Project in Adult Education for Men

By Victor F. Scalise*

THE following project in adult education for men was successfully carried out in a small town counting less than one thousand inhabitants. The village is one of the taxing districts of a city with a population of about thirty-five thousand. Because it is three miles away from this city, it forms a little community by itself. There are two churches, a post office, a railway station, a primary school, a library, and the usual general stores found in a small village.

This project originated with the men's forum in a church with a membership of less than one hundred. The forum was organized with the avowed purpose of serving first as a safety-valve; second, as an agency for furnishing an intelligent presentation of civic, economic, social, national, and international problems; third, as a socializing force in the community. The organization itself was kept to a minimum, and the form of the forum was very simple. Some person or group of persons would present a subject for consideration and then a general discussion would follow.

The forum is held every other Monday night from eight to ten. A neatly printed card is taken to the homes of the men the week before by a Sunday school class of boys. Besides the information as to speaker and subject, there is always some brief message, for example:

"A discussion group for thinking men.

We all are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

The man who follows the golden rule need not worry about the silver lining."

During the National election, for example, we had five speakers representing various political parties. We had a socialist, a labor socialist, a communist, a democrat, and a republican. We told them to have no hesitation and to speak their full mind. They did. The communist caused the greatest commotion, for he proved to be the most interesting speaker. The men may not have learned much that was new, but they were learning how to face the problems unafraid. At the beginning of our forum we had taken for our motto the fine words of Voltaire, "I do not believe a word of what you say, but I shall defend you to the death for your right to say it."

The "depression" and its way out came for a series of discussions. We had great arguments about it and almost "evermore we came out by the same door where in we went," nevertheless, it proved one of the most helpful series because in the facing of the modern world in its economic and social aspects men came to believe that only the golden rule can serve as an adequate way out.

The following series of addresses was given by a very able writer, formerly a major in the American army, who was keeping in touch with world events.

The Japanese-Chinese Situation.
India and Mahatma Gandhi.
The European Situation.
The American Foreign Policy.

These topics caused considerable debate because of the divergent views expressed, but it proved an excellent opportunity for constructive thinking on international affairs.

Most of the topics for the forum were suggested by the men, or emerged from previous discussions. One of the requests was for the consideration of a working philosophy of life. The following series of talks was given, one by a recently graduated college student, the second by a business man, the third by a writer of short stories, and the last by a minister:

Ethics Past and Present.
A Working Philosophy of Life.
A New Religion: Love, Power, Intelligence.
Translating Personal Ethics into Social Ethics.

Considerable time was given to subjects of general interest. The men who were invited to speak did so without remuneration. They were all men of integrity and character. The following were some of the topics:

"The Non-employment Situation in the City."
"Prohibition," by one of the men in the forum.
"The Problem of the Philippines," by one of the men in the forum who has a brother in the Philippines.
"Our School System," by the superintendent of public schools.
"The Juvenile Court," by a distinguished judge who is an authority on the subject.
"Choosing from 20,000 Lines of Work," by a teacher of vocational guidance in the public schools.
"The American Standard of Living," by a much travelled engineer.
"Community Planning," by a very able judge of a neighboring city interested in planning.
"Sound Community Planning," by a member of the New York Regional Plan Association.
"Bank Failures," by an insurance man.
"Recent Books and Magazines," by six different men in the forum.
"Illustrated Lecture on Norway," by lecturer on the subject.

The forum achieved a number of interesting things. I shall speak of only one of them. The men felt the necessity of doing something after a consideration of local, national, and international problems. They had no illusions as to what they might accomplish, but they would not keep silent in the knowledge of existing conditions. Therefore a Civic Association was formed with a membership of more than two hundred men and women. The purpose of the Association is to investigate matters affecting the residents of the city, to disseminate such information, and to take such action as might be necessary and possible.

The work of this Civic Association has been of such a character that it would take several articles to tell the full story. A judge, hearing one of the reports made at the monthly meeting of the Association by one of its committee members, said that he had never heard so fine and so thorough-going a report by any civic organization before. The problem of a City Charter was brought to the attention of the whole city by the Association. The problem of sewage disposal in the river where boys and girls swam in the summer time was handled with dispatch. The water problem which has been going on for years has made distinct progress. On the last election they launched, on two weeks notice, a "write in campaign" for mayor which proved an astonishment to all politicians. In other words the Civic Association has made such an impact on the whole life of the city that it cannot be disregarded.

*Minister, Rowayton Baptist Church, Rowayton, Connecticut.

The Workers' Conference

Suggestions for Using This Journal in the Monthly Meeting of Teachers and Officers

IN many schools, the workers' conference in June will be the last until early fall. In other cases, the conference will continue all summer. In any case, this will be a good time to sum up the work of the year and to plan for the new church year. The following suggestions for the program are made with this in mind, as well as to make use of the material in this issue of the *Journal.*

1. DEVOTIONAL PERIOD.

The article by Dr. Tweedy could be helpfully used here, with a review of its points and a personal examination of one's own worship experience in church.

2. WHAT WE HAVE DONE.

The following questions will help the group to look back over the year profitably:

What were the purposes with which our church school started its work a year ago?

If we had no clear-cut purposes, why not?

What were the aims of our various departments?

How far have we gone in achieving those purposes?

Where have we failed in so doing? Why?

What plans made a year ago failed? Why?

At what points has our curriculum been weak?

How does our leadership compare with last year's?

3. OUR PROGRAM FOR THE SUMMER.

The following articles would be helpful:

WARREN, "Sunday Morning in the North Woods"
WILSON, "Why and How We Went to Silver Lake"
PASCHALL, "A Summer Community Program"
"Life Investments"

What are we doing to send people to summer conferences and camps, or to summer leadership schools?

4. OUR PROGRAM FOR NEXT YEAR.

It is not too soon now to begin to think about what is going to be done next year. The following articles should be read in advance and presented to the group, with suggestions as to what the church school can do.

WHITE, "What One Community Is Doing About the Movies"
CLARK, "Now Billy Goes to Sunday School"
WYCKOFF, "Education for Temperance"

The problem of the movies is ever with us. The church school must do something about it. Mrs. White's article will be very suggestive in this connection.

5. SPECIAL PHASES OF OUR PROGRAM.

What are we going to do in connection with our young people's work and our adult work next year? The following articles will be valuable in this connection:

BLACKBURN, "A Christ-Centered Achievement Program"
VEH, "An Adventure in Youth Evangelism"
REIFSNYDER, "Adult Education in a Rural Church"
SCALISE, "A Project in Adult Education for Men"

The article by Mr. and Mrs. Clark will be very suggestive to leaders of children. The one by Dr. Shaver will be valuable to those who are working at the problem of leadership training. Those who plan the worship services should read the order of worship by Mrs. Bates.

6. GLIMPSES INTO THE WORLD FIELD.

Any group of church school leaders would be helped by a review of the article by Dr. Hopkins on the situation in Mexico. The leaders in this nation have faced the difficult problem of re-adjusting their whole missionary program because of the policy of the government. They evidently have found a way by which to carry on a new kind of program.

Adult Religious Education in a Rural Church

(Continued from page 21)

The discussion and solution took the following form.

PROBLEM NO. 1.—HOW CAN I BE OF SERVICE TO GOD?

I. Statement and definition of problem.
II. Informal discussion.
  1. Is God satisfied with ear service? Listening.
  2. Is God satisfied with lip service? Praying.
  3. Does he absolutely require acts, deeds, and conduct of righteous character?
  4. Where do you learn what God desires in the way of service?
    a. In nature?
    b. In human nature?
    c. In literature?
    d. In Christ?
III. Read portions of the Gospel of Matthew.
IV. Theoretical solution.
  1. Before we can serve God we must know what he wants us to do.
  2. We find such knowledge in—
    a. Experience.
    b. Literature.
    c. Worship.
    d. Nature.
  3. What does the Gospel of Matthew say about this service—

4:23f	7:31	21:12
5:1f	8:22	22:21
6:1	12:1-9	25:35-40
6:5	18:1-6	27:35
6:16	18:21f	

V. Activity.
  1. Report some experience in serving God. Tell from what source you had your information that you were serving him.
  2. Re-read the above significant passages from Matthew.

This detailed procedure of discussion and preparation of a written record was followed throughout in dealing with the remaining thirteen problems.

The experiment as it stands to date is far from being complete, but we hope to carry on, with the sincere desire to lead these Christian people into new paths of unexplored territory of Christian enterprises.

What One Community Is Doing About The Movies

(Continued from page 9)

The same questionnaire revealed the fact that if this group of five thousand children, ranging in age from six to eighteen, were given a free afternoon in which they could do one of many delightful things, such as various sports, reading, going to movies, dances, or taking motor rides, none would choose the movies first. A strange contradiction to the over five thousand movie attendances reported by this group in the one week of spring vacation! There was only one interpretation for these conflicting facts, which was that opportunities for other activities were not made as attractive or accessible as the moving pictures theaters with their beckoning lights and lurid posters. This conclusion was later confirmed when a Saturday afternoon performance of "Hansel and Gretel," well advertised and kept at movie cost, drew an audience of sixteen hundred children, turning away eight hundred.

These, then, are some of the things one community is doing about the movies. There are other plans under way: further programs for children, the teaching of movie appreciation in the schools, and the formation of study groups for adults in the clubs and in the churches.

Stop gaps these may all be, but necessary ones until the moving picture industry takes seriously its responsibility for its child audiences. When it does, it is hoped that through these and similar efforts it will find an educated public to whom the industry may turn, and with whom it may rebuild this vast educational system.

A Five-Fold Order of Worship

By ESTHER WILLARD BATES*

Characters

LEADER
BEARER OF THE CROSS
BEARER OF EARTH
BEARER OF LIGHT
BEARER OF THE BANNER
BEARER OF THE WREATH

(Five notes are struck upon a bell. The LEADER *comes upon the platform.)*

LEADER: There are five gleaming lights upon that star called "Worship." *Vision* comes first, vision which lifts us up. After Vision comes *Humility*, and the soul bows itself before that which is high. After Humility, the heart, refreshed and purified, is *Illuminated* by the Sun of our Souls. After Illumination comes *Exaltation*, the solemn Sursum Corda. Whereupon, the heart, awed by Vision, sweetened by Humility, enlightened by Illumination, uplifted in Exaltation, gives itself forever and always in the solemn pledge of *Dedication.*

Now, one by one, you shall see the symbols of this five-fold service—the Cross, the Clod of Earth, the Light, the Wreath of Triumph, and the Banner.

(A bell is struck once, and one who carries a cross mounts to the platform. She elevates the Cross.)

BEARER OF THE CROSS:
Lord, thy folk in worship bending
Ask thy help this tide.
Give us Vision to behold thee,
Strength and purpose to uphold thee,
Be thou at our side.

Not alone the low word spoken,
Let us also wear thy token;
Lift it, hold it, high, apart;
Lay it unseen on the heart;
Wear it as a secret treasure
In a stillness none may measure.

Only this can lift the eyes—
Symbol of thy sacrifice—
Only this can give us vision
In the valley of decision,
Free us from our earthly prison,
Lead us to thy fields elysian.

(She takes her stand beside the altar. The LEADER *conducts the responsive reading.)*

LEADER: Where there is no vision, the people perish.

CONGREGATION: Keep thou our eyes upon thy cross.

LEADER: Let not the cross of Christ be of none effect.

CONGREGATION: Nay, Lord Jesus, for thou wilt keep our hearts and our minds on thee.

LEADER: For Christ said, and I, if I be lifted up, will draw all men after me.

CONGREGATION:
Then, as in that solemn day of thine ascension, may we, like those who gloried in thee, then, lift up our eyes. In the illimitable sky, when the battle goes against us, let us see, like Constantine, the Vision of the Cross.

CONGREGATION *(singing)*:
O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

(The bell is struck twice. One who carries a clump of earth, in which violets are blooming, comes.)

BEARER OF EARTH:
Let me be humble, God,
Even as this brown clod
Lies low beneath the feet that pass.
Let me be lost in thee,
Even though I shall be
Cut down at evenfall like grass.

Let me breathe only praise,
Thy paths my willing ways
Where falls the purple shadow of thy wing,
And see, where thou hast set
The humblest violet
Earth-bound but flowering.

(She moves to the other side of the altar.)

LEADER: How tenderly the Lord speaks of his children. We are his lambs which the Good Shepherd carries in his bosom, and which he seeks at nightfall when we go astray. Hark to his words!

SOLO VOICE *(singing)*: I am the Good Shepherd that giveth his life for his sheep.

LEADER: We are his children,

CONGREGATION: And the sheep of his pasture.

SOLO VOICE: He will give his angels charge, he will give his angels charge, concerning thee to keep thee in all thy ways.

LEADER: Let us make to the Lord a prayer of humble access.

CONGREGATION: We bow our hearts before thee, O God.

LEADER: Let us wear our humility as a garment,

CONGREGATION: Let us take the shoes from off our feet,

LEADER: For the ground we tread is holy ground.

CONGREGATION: We come to thee in the darkness, like Nicodemus of old.

LEADER: Knock and the door shall be opened.

CONGREGATION:
Fears beset us. Ways are long and roads are hard;
Our brothers' griefs are like unto our own;
Our cries to thee go up from every side.
Send us thy help, O Lord; help us to trust in thee,
For we are weak and lowly of heart.

SOLO VOICE: He, watching over Israel, slumbers not nor sleeps.

CONGREGATION: The Lord himself hath spoken, and I shall go softly all the days of my life.

LEADER: Blessed are ye, O lowly of heart.

CONGREGATION *(singing)*:
O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

(The bell is struck three times. There comes one bringing a great white light and takes her place upon the platform.)

BEARER OF LIGHT:
Firelight and candlelight
Thou hast to thy children given;
In the blue and starry night
Fleeting glimpses of thy heaven.
Morn and even, east and west,
Pours the sun his golden fire.
Shall the soul upon her quest
Of light eternal mount not higher?

Like the living light of day
Falls God's radiance on our way.
Let us in complete surrender
Yield us to its shining splendor!

LEADER: To them that walk in darkness shall come a great light. From the first words of Genesis, "Let there be light," to the last chapter of Revelation is light proclaimed—the burning and shining light, the light of the heavens, the light of Christ's countenance, the lamp to our feet, the pillar of fire by night, the light shining in a dark place, and the great glory of the Apocalypse, where there is no need of sun, for the glory of the Lord doth lighten it. It is his commandment that we be children of light. So let us pray, when the light of life burns low—

CONGREGATION: Illuminate us, O Lord.

LEADER: When evil, like a mist, floats upon our hearts,

CONGREGATION: Be thou the sun to burn it away.

LEADER: In the despair of dark hours,

CONGREGATION: Be thou a lamp beside our bed.

LEADER: In the twilight of the spirit,

CONGREGATION: Burn thou like stars, serene and high and eternal.

LEADER: In the faint dusk of the dawn,

CONGREGATION: Promise us the dayspring from on high.

LEADER: And when the sun comes, and the birds begin, and the sweet airs of the morning float like a crystal tide,

CONGREGATION: Make thou our hearts a living fire dedicated to thee.

LEADER:
Christ said, I am the Light of the World. He that followeth me shall not walk in darkness, but shall have the Light of Life.

CONGREGATION *(singing)*:
Sun of my soul, thou Saviour dear,
It is not night if thou be near.
O may no earth-born cloud arise
To hide thee from thy servant's eyes.

(The bell is struck four times. One comes bearing a Wreath of Triumph, and places it upon the cross.)

BEARER OF THE WREATH:
The gates of God are lifted up,
The waters overflow;
The King of Glory passes in
And all the trumpets blow!

Thine ultimate day is now, O Lord;
Thy triumph takes all time.
The living letters of the Word
Made flesh, that dwelt sublime

Now rock the sky and rule the stars,
Each pinioned and apart.
Shall not the lonely soul of man
Lift up his human heart?

LEADER: Behold the symbol of triumph. Out of death cometh life. Out of defeat, victory. Out of sin, contrition. Out of contrition, pardon. And out of pardon, a fresh beginning. Shall not all the children of God lift up their hearts? Shall we not ascend unto the Hill of the Lord? Shall we not rejoice greatly, as we go from strength to strength?

SOLO VOICE: *(singing)*: Lift up your hearts.

LEADER: Lift up your hearts, O ye people.

CONGREGATION: We lift them up to God.

LEADER: Into a rarer life

CONGREGATION: We lift up our hearts!

LEADER: Into a purer faith

CONGREGATION: We lift up our hearts!

LEADER: To heights beyond heavenly heights

(Continued on page 34)

*Wellesley Hills, Massachusetts.

This service is based on the five points of worship as discussed by Von Ogden Vogt in his book entitled *Modern Worship.*

Suggestions for Building Worship Programs

JULY AND AUGUST SUGGESTIONS FOR THE PRIMARY DEPARTMENT

By Bernice A. Buehler*

THEME FOR JULY: *Vacation Joys*

Thinking With the Leader

The July and August services are being combined in this month's issue of the *Journal*. If your church school has vacation part of this time you will want to choose those activities, those stories best suited to your group. Let this be a season in which the members of your group share their vacation joys. Their experiences should determine the emphasis. Saturday hikes, Sunday auto trips, parties, camps, visits to grandmothers, the woods, the seashore—all are happy times which the child will share with you and the group.

Some of your most meaningful worship experiences may come in the informality of these summer sessions when your group is considerably smaller. These sessions should present an excellent opportunity for the "shared effort" upon which any worship experience must be built.

> Worship, no matter how skillfully planned, which does not rest back on shared effort or shared emotion may be a useful political weapon, but it is not fulfilling its function in the whole process of experience which we have associated with the concept of character.[1]

Feed your soul on nature's loveliness. Your inspiration will deepen the child's appreciation. One leader, spending a week in the western mountains last summer, writes, "Truly, one can grow a soul up here." Take time, therefore, or make time, to see the beautiful things all around you and thank the Creator who "hath made everything beautiful in its time."

I am not suggesting much in the way of method or procedure this month. We will use that space for stories. Carefully select your own music. Look through your song books, study words and music, then select those in keeping with the theme and activity which you choose.

Activities Conducive to Worship

Activities are given together for these services. The first few would be best for July, the latter for August if the entire month is devoted to respective themes.

1. Make and deliver a friendship gift—flowers, booklet, bookmarker—to a playmate, pastor, director of religious education, janitor, adult friend, relative, or shut-in friend.
2. Write a "Friendship Code." Let each child decorate an individual poster, to hang in his own room, and copy on it the rules or code which you write. The girls might like to hang theirs in a play house.
3. Learn the song "Friends,"[2] "I Will Be True the Livelong Day,"[3] or "Happy at Work."[4]
4. Plan and give a lawn party. Each child might invite a friend, or the entire group might invite another group—different race, if possible.
5. Share class activities by way of letters with friends who are vacationing.
6. Plant and care for a garden.
7. Discover nature friends through walks, books, stories, and the sharing of experience through conversation.
8. Report on nature observations: such as, birds feeding their young, toads catching flies, birds bathing, or the growth of a plant.
9. Make an illustrated poster or individual booklet of "Nature's Lessons," "Nature's Discoveries," or "What I Learn from Nature."
10. Plan weekday picnics and hikes. The children who are not privileged with away-from-home vacations will appreciate some "extras" from their church school leader. Spend a day on the farm of an interested parent, relative, or friend of the group. Go to the parks (not commercial ones), visit flower gardens. There, in the quiet of nature's cathedral, tell the children some stories. "Herman's Birthday Trip" (see September, 1933, *Journal*, page 27) or "The Minstrel's Song" (March, 1934, *Journal*, page 26) could be used. And if it is the kind of a day you want it to be, you'll want to say, "Thank you, God, for the beautiful world and for our friends." If your group is comparatively small and there is a park or beautiful lawn nearby, make this part of one of your Sunday services.
11. Learn beautiful thoughts about nature:
    "A Little Star Creeps o'er the Hill"[5]
    "God's Love"[6]
    "We Thank Thee, O Our Father"[7]

July 1

THEME: *The Friendliness of Jesus*

HAVE ON HAND:

1. Pictures of Jesus and his friends: such as,
    "Christ and the Fishermen," Zimmermann
    "Jesus and the Children"
    "Jesus and the Woman of Samaria," Copping
    "Jesus in the Home of Mary and Martha"
    "The Sermon on the Mount"
2. Story books about Jesus.

FELLOWSHIP: Let the children look at the pictures and story books. Help them to recall stories of the friendliness of Jesus, which the pictures suggest. Someone should recall the story of "The Boy Jesus of Nazareth" (January, 1934, *Journal*, page 28. Others will enjoy making a sand table picture of Jesus and the people by the seashore.

QUIET MUSIC: "Tell Me the Stories of Jesus"

SONG: One about Jesus, familiar to the group

INFORMAL CONVERSATION: (Recall stories as suggested. Let the children help to tell them. Help the children to appreciate the fact that Jesus always had time for his friends and that everyone was a friend of his. Have someone tell "The Little Boy of Nazareth.") Jesus was friendly with people of other races. (Tell in your own words the story of "Jesus and the Woman of Samaria," John 4:4-42.) He spent time with his friends on the hillside ("Sermon on the Mount"). He visited with his fisherman friends by the seashore ("Jesus and the Fishermen"). Frequently, he went to the home of his very good friends Mary and Martha (Luke 10:38-42) who were always eager to welcome him.

SONG: "Jesus, Our Friend" (January, 1934, *Journal*, page 26).

LEADER: One time, some of Jesus' friends asked, "How will people know that we are your friends?" Then Jesus looked at them in his kindly, friendly way and said, very simply, "'Love one another,' then people will know that you are my friends and my disciples. Just as I love you, so you must love other people so that they will know of my love, also." From that day to this, people have shown their love for Jesus by loving one another. We are his friends when we are kind and loving to each other.

PRAYER TIME: Let the children pray their own prayers. Sing softly,

Yes, I love Jesus,
Yes, I love Jesus,
Yes, I love Jesus,
I love him very much.

OFFERING: We show our love for Jesus by sharing our gifts so that others may hear of him.

SONG: One familiar to the group.

July 8

THEME: *A Friend Is always Thoughtful*

Let the children consider what they expect of a friend and what a friend has a right to expect of them. Let them share instances when friends were kind to each other, helped each other, even though it was very difficult. What shall we tell about our friends?

STORY: "The Three Sieves"

Have you ever seen mother put something into a pan that has holes in the bottom? It keeps all the good things she wants to use and lets the rest run out through the holes. Mother calls it a sieve.

Our story is about another kind of sieve—one which you cannot see, but which helps us to keep the good and get rid of that which is not what we ought to have in our lives.

John was ten years old and in the fourth grade at school. He loved to go to school, and when he came home at night, he had many things to talk over with his mother. He told her of the good spelling paper that he had had, of the story that the teacher had told him, and of the interesting things that he had learned in his books. Sometimes he told her about the boys and girls who were in his room.

One day he came running in all out of breath and said, eagerly, "O mother! What do you think of Tom Jones! I have just heard that he . . . "

"Wait a minute, son," said his mother. "Have you put what you have heard through our three sieves before you tell it to me?"

"No," said John slowly, "must I?"

"Well, that is the best way. Suppose we think about it. The first sieve is TRUTH. Is the story true, son?"

"Well, I don't know, but Joe told me that Bobby told him that Tom must have done it."

"That sounds as if it might not be true. The second sieve is KINDNESS. Is it kind, son? Would you like to have some one tell it about you?"

"No, indeed, I wouldn't," answered John.

"I don't think you want to tell it about someone else, then," said his mother. "But the third sieve has a big name. It is NECESSITY, and means 'Must I tell it?' Sometimes we must tell something because the wrong has to be corrected. Must you tell this, son?"

"No, mother, I don't need to repeat it," answered John quietly.

"Well, then, if it is neither kind nor necessary and perhaps not true, let us just forget it. Suppose, instead, you tell me something that is kind about Tom. That is much more fun."

So mother and John curled up on the big sofa, and he told her how kind Tom was to his little sister, and how bright he was in school, and how hard he had to work to earn money selling papers. Then they both agreed that it was better to let the unkind things run through their three sieves and to keep the true and kind things to tell to others.

—From *Fifty Stories for the Bedtime Hour* by Margaret Eggleston, Harper & Brothers, publishers. Used by permission.

July 15

THEME: *Being Friendly with Adults*

Help children to cultivate friendships with adults. Help them to discover some of the little things which children can do to make grown-ups happy. If possible, let them plan to do something for some dear old person known to most of them. Just a visit and the sharing of a few

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*Student, The Divinity School, Yale University, New Haven, Connecticut.

[1] Hugh Hartshorne, *Character in Human Relations*. New York, Charles Scribner's Sons, 1932. Used by permission.

songs will prove a happy experience. If the person lives near the church, visit him on Sunday morning. The following story, properly told, certainly will help to initiate such a project.

STORY: "Betty and Bobby Make the Dear Old Woman Happy"

It was Saturday morning and there was great excitement at Betty and Bobby's house for Mother had said that they might go, in the afternoon, to visit the dear old woman who lived in the lane.

"Mother, do you think the dear old woman will be glad to see us?" asked Betty.

"I am sure she will, my child, because this dear old woman cannot get about. She must sit in her wheel chair all day long. Many times she is sick and sore with pains and aches from sitting still so long. I know she will be happy to have a little boy and a little girl come to see her," said Mother.

"I should like to take those three eggs which my hen laid this week," said Bobby.

"O, Mother! May I take some of the cakes which I helped you to bake this morning?" asked Betty.

"I think that would be very nice, my children, and I will give you some tea to take along with you."

Bobby and Betty thought it was a very long time until afternoon. Their basket was all packed and ready. Finally afternoon did come, and Bobby and Betty went down the lane together, carrying the basket between them. There was the dear old woman sitting just inside her doorway.

Bobby and Betty went up to the dear old woman and taking her outstretched hand they said, "Good afternoon," and the dear old woman said, "How do you do?" in her deep voice, and the children knew she was glad to see them by the happy smile on her face.

Bobby told her all about his pet hen and how glad he was that she had laid three eggs for the dear old woman. Betty told her what fun she had with Mother every Saturday morning baking cakes, and that she was so glad the cakes had turned out exceptionally well this day.

"May Betty and I wheel you out in the garden?" asked Bobby.

"I shall be very glad to have you do so," said the dear old woman. She told them the best stories about the flowers and the birds.

"We must stop now," said Betty, "and make the kettle boil and brew some tea. Bobby, you may set the tray. I will poach an egg and you may toast the cake nice and brown."

How the dear old woman did enjoy her lunch! "I don't know when I have tasted anything so good!" she said.

As Betty and Bobby bid the old woman goodbye, she said, "I hope you can come again soon. I have not had an ache or pain all afternoon."

Betty and Bobby hurried home to ask Mother if they might go again the next Saturday afternoon to see the dear old woman, and Mother said, "Yes, you may go to see the dear old woman again next Saturday afternoon." Then Betty and Bobby were very happy indeed.

—Story written by Margaret Millar from the song "Unselfishness" by Miss Thomas in *A First Book of Hymns and Worship*. Used by permission of the author.

The children will enjoy dramatizing this story. If you have *A First Book in Hymns and Worship*, by Thomas, you will want to teach the song, "Unselfishness," about which this story was written.

July 22 and 29

THEME: *Making Friends with Nature*

Encourage the children to tell of the nature friends which they are discovering (activity No. 8). Retell stories as suggested in activity No. 10. Share stories about pets. Tell them about Francis, the preacher-saint, who lived long, long ago in Assisi (Italy). Often while he was preaching the birds flew near to him, perching on his shoulder, or hopping about his feet so that they could hear him. It is said that Francis even preached to them. "Little birds," he would say, "when you are flying in the blue, blue sky never forget to thank him, your Heavenly Father, for the bright sky that is your home, thank him for the mountain tops where you can rest without fear of harm when you are tired of flying. Thank him for the little running brooks where you can drink when you are thirsty. Thank him for the treetops where you can build your nests. Never, never forget to thank God for all these things he has given to you." When he had finished they would flutter around him and brush him lovingly with their wings as if to say that they would always remember to thank God.

Help them to find nature poems in the books which you have, asking different children to read the poems for the group.

THEME FOR AUGUST: *Lessons from Nature*

August 5

THEME: *Creating an appreciation for nature's variety and learning its lesson of cooperation*

HAVE ON HAND:

1. Samples of many different leaves.
2. Bouquets of many colored flowers.
3. Pictures of many different birds. (Perhaps you could borrow a pet bird for this session.)
4. Pictures of contrasting scenes in nature—Niagara Falls, rivers, mountains, valleys, and local scenes of beauty.

Choose your own songs and poems. The following Scripture references might be used: Ecclesiastes 3:11; Song of Solomon 2:11, 12; Psalms 147:16; 65:9a, 10, 11a, 13.

Let this worship service be centered about an object talk or study, using songs, poems, and Scripture when they fit into the picture. Guide the children in contrasting leaves, flowers, and nature scenes, and help them to appreciate the beauty of each. Help them to see the relationship of these objects. For instance, the beauty of the flower depends upon the entire plant—"root and stem and leaves complete," as told in this poem:

I use my little hoe and spade
To plant the seed that God has made.
He sends the sunshine and the rain;
The seed becomes a plant again,
With root and stem and leaves complete,
A flower that is very sweet.
All this from just one little seed.
Our God is wonderful, indeed!

People are just like those plants. No two leaves or flowers are identical, and no two people are alike. But the flowers, stems, and leaves each have a work to do, so that together they make a very wonderful plant. Just so, boys and girls each can do some one thing, and working all together they can make a pleasant, happy group. (If you want to carry the analogy farther—what would happen if the stem should say, "I'm tired of carrying water; I want to do something different?" What happens when boys and girls refuse to cooperate, to help each other?)

August 12

THEME: *Creating an appreciation of God's gift of night, a time to rest*

STORY: "The Yellow Poppy"

There was once a yellow poppy who was taller and more beautiful than all the other flowers in a wonderful garden. He was proud, yes, very proud of his bright, fuzzy, green suit and his big, yellow face.

One bright morning the yellow poppy looked up at the big yellow sun and whispered to himself, "I'm prettier than all the pink and white flowers. I'm the color of the big, beautiful sun."

He was having such a good time talking to himself that when the darkness came he did not hear the Heavenly Father say, "Little flowers, it is time to go to sleep. It won't be long till the sun will go away and the friendly dark will come." The other flowers heard the Heavenly Father, so they folded up their faces and went fast asleep.

By and by when the friendly dark had come and the sky was filled with stars, the yellow poppy looked around. He was surprised to see that all the other flowers were fast asleep. "Oh!" he said, "are they not foolish to go to sleep? It is pretty in the night. I'm glad I'm not a sleepy head." As he nodded his head to and fro in the breeze and watched the stars, he said, "What a beautiful flower I am. I'm the color of the stars. I'm too pretty to go to sleep." So all night long he thought about himself.

By and by the big, yellow sun began to rise slowly, just a wee light at first, then brighter and brighter until there it was—all big and yellow and shining in the blue sky.

"Good morning, yellow poppy," said the pink and white flowers as they washed their sleepy faces in the dew and lifted them up to the sunshine to dry. But—the yellow poppy didn't answer—and as they looked at him they saw that his pretty face was hanging way down on one side, and he looked tired and sick.

So the white flowers said, "What is the matter? Why are you so sad?" The yellow poppy answered, "I'm tired and sleepy."

"But," said the pink flowers, "We've just waked up. We have had a nice rest, didn't you rest?"

"No," said the yellow poppy, "I watched the stars all night and I haven't been to sleep and now the sun is so bright I can't sleep. I feel very 'achey' and unhappy."

"Dear yellow poppy," said all the other flowers, "you did not hear the Heavenly Father. He tells us to go to sleep when the friendly dark comes and to sleep till the sunshine wakens us up."

"You can't play unless you rest, yellow poppy; but you'll feel better after you take a nap," said a wee little, white flower.

And that night the yellow poppy was the very first one to hear the Heavenly Father say, "It is sleepy time, little flowers," and he was fast asleep before the other flowers had time to nod their little heads.
—Author and source unknown.

SONG: "God's Gift of Day and Night"[8]

August 19

THEME: *Creating an appreciation for the place of work, "I, too, must help"*

STORY: "Bennie Jones and Mrs. Robin"

"Oh, hum," mumbled Bennie Jones, "I wish I didn't have to weed this garden. I'm tired, anyway. I guess I'll sit down." With that he flopped down on the grass and rested his back against the big ash-tree, and looked up. As he did so, a robin flew down to the bough just above him, and in full view.

"How I'd like to be a bird with nothing to do but fly about and have a good time," Bennie muttered, as his eyes closed sleepily.

"What's that?" said a voice which made him look up with a start. "Did you say that you'd like to be a bird with nothing to do? What bird has nothing to do?"

"What if I did?" replied Bennie sharply.

"Just this," snapped Mrs. Robin, "I only got here a few weeks ago, and I've hardly had time to breathe, since. Have you built your house?"

"Built my house? Of course not. I couldn't build a house."

"Oh, you couldn't?" Mrs. Robin was excited. "Well, who built your house for you?"

"Why, I don't know, but my father owns it," said Bennie, who was beginning to feel uncomfortable.

"The first thing we had to do when we got here was to build ours," returned Mrs. Robin. "By the way," she added, "have you raised your family yet?"

"Raised my family! What on earth do you mean?" asked Bennie. "I'm only a boy—I'm being raised myself."

"How old are you?" inquired Mrs. Robin.

"Well, I'm eleven—if you must know—twelve in November."

"Eleven years old and never raised a family," gasped Mrs. Robin. "I am hardly three yet and I'm on my third family now. By the way, where do you get your food?"

"Why, mother gets it for me," answered Bennie. "Any one should know that."

"And you'd like to be a bird with nothing to do, would you? Listen, I've got three little ones up there in my nest, and this is the first time I've stopped to rest today. I've been busy gathering grubs and worms and insects as fast as I could go. Now they seem to be full, my little ones I mean, not the grubs and worms."

"Do you do it all yourself?" asked Bennie.

"Well, Mr. Robin helps," returned Mrs. Robin. "But I sometimes think he eats more than he brings home. By the way, I think you men-folks are all pretty much alike. Aren't you the boy I saw in the berry pasture yesterday, to whom the lady who was with you said, "You eat more than you put in your pail"?

"Ye-es, I guess I am," confessed Bennie. "I couldn't seem to help it. They were so good, and I was so hungry."

"M-m, I see," said Mrs. Robin, cocking her head on one side. "Something like Mr. Robin, who says that juicy worms slip down his throat when he really doesn't mean them to."

"Just look at me," she went on, her eyes snapping. "My dress is all drab and dirty looking. Why? I'll tell you. Because I work so hard and eat so little, and I really haven't time to wash up properly. And you'd like to be a bird with nothing to do," she went on.

Bennie felt very sheepish, and hung his head and didn't know what to say.

"By the way," continued Mrs. Robin before he could put in a word—she certainly was wound up, "how do you manage about your enemies?"

"Enemies! What enemies?" asked Bennie.

"Why, don't you have to keep an eye open for prowling cats, for bouncing, silly dogs, or large mean birds like crows or blue jays?"

"Of course not," returned Bennie, "I'm too big to bother my head about them."

"So you are," said Mrs. Robin. "I really hadn't thought of that. And here am I beset on every side with cats and dogs, and crows and jays who would take my babies, if I weren't on the lookout. Nearly half my time is spent in watching. I can't pull a nice fat worm out of the ground without taking a look 'round between each pull. Say, boy, did I really hear you say you'd like to be a bird? You, eleven years old, with your food all prepared for you, with someone to build your house for you, and no one to be afraid of! Did you really say it? Well, I'll change with you a-n-y time, my boy, on a-n-y day."

With that Mrs. Robin winked an eye, flipped her tail, and flew away, saying as she went, "I can hear that my babies are awake. And now for a few more worms."

With a start Bennie awoke—that is, he thought he did, for he said to himself, "I must have been dreaming. Anyway I'm glad I'm not a bird. Being a boy is good enough for me, even if I do have to weed the garden."

—From *Six-Minute Story Talks for Children* by John Edward Charlton. Used by permission of the publishers, Fleming H. Revell Co.

POEM: "Be Helpful"

I asked the little joyous bird
Who taught him how to fly,
And sing his songs so sweetly in
The bright blue morning sky;
He told me it was God above,
Who gave to him his wing,
And taught him how to build his nest,
And taught him how to sing.

I asked the little lovely flower,
That grew beneath my feet,
Who dressed her in her velvet coat
And gave her fragrance sweet;
She told me it was God above,
Who clothed her with such care,
And taught her how to sweetly breathe
Upon the evening air.

I asked the little twinkling star
Who taught him how to shine,
And run his course so steadily
Along his proper line;
He told me it was God above,
Who bade him shine so bright,
And trim his little tiny lamp
To cheer the winter night.

Since all things, then, look up to God—
The flower, the star, the bird;
And all obey his holy laws,
And listen to his word;
I, too, although a child, will try
His bidding to obey,
That I may learn to please him, too,
And serve as well as they.

August 26

THEME: *Creating a desire to do our very best through the spider's lesson in perseverance*

Work while you work,
Play while you play;
This is the way
To be happy and gay.
All that you do,
Do with your might;
Things done by halves
Are never done right.

STORY: "Bruce and the Spider"

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[2], [3], [4], [5], [7]*Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education, 1930.

[2], [3]Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries.* Richmond, Va., Presbyterian Committee of Publication, 1929.

[6]Clara Beers Blashfield, *Song Friends for Younger Children.* Rock Island, Ill., The Vaile Company, 1931.

[8]Edith Lovell Thomas, *A First Book in Hymns and Worship.* New York, The Abingdon Press, 1922.

JULY AND AUGUST SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By May Fenerty Settle**

"For every child moral and spiritual training to enable him to stand firm under the pressure of life." —CHILDREN'S CHARTER, White House Conference.

"Worship consists of reverent contemplation, revelation, communion, and fruition."—EDGAR S. BRIGHTMAN.

THEME FOR JULY-AUGUST: *Vacation Joys*

To the Leader

Why not plan to use the seemingly inevitable summer irregularity by utilizing a part of each period in giving the juniors an opportunity to hear appropriate poems well read, so that they may choose which they will select to hear again or to use in worship services? Why not bring in a sympathetic singer who will sing some of the lovely nature appreciation hymns, so that boys and girls may choose intelligently those they really desire to learn? And why not permit each to choose part of his own memory list—Scripture and hymn and poem—a selected group which actually expresses his own religious feeling? Why not try also, if you have not done so, giving a new feeling for things during the summer by arranging the worship to close the period, thus providing an opportunity for making it an expression of emotion stirred by the place and the hour, and an inspiration to better living as one goes from the junior room to other phases of living?

It is more than a probability that the attendance of those not actually away from home would be more regular and more spontaneous if there were greater freedom to do what one really *likes* to do.

Be especially careful to select from the wide range of suitable materials those which fit *your* situation: e. g., not ocean or mountain themes for prairie children unless your purpose is to widen horizons and you mean to take time for the mere introduction to ripen into an acquaintance which precedes appreciation.

Note that each of the first four themes is general, and may well be made more specific in order to bring it into the experience range of your group. In each case, the pictures mounted and displayed (mere magazine pictures mostly, but none the less lovely or less inspirational on that account) should fit the modified theme:

"The Joy of Growing Things"—may be flowers in the park or home beds, trees and flowers in the woods and fields, or grain and gardens on the farms.

"The Joy of Living Creatures"—may be story and picture appreciation for city children or the reliving of experiences at the zoo, or real life experiences for rural boys and girls with their own animals or with easy access to fields and woods.

"The Joy of the Open Spaces"—may be adapted to lake, or seashore, or mountain, or to the road that leads past one's own farm home or beyond the borders of one's own town.

"The Joy of the Heavens"—may be sunrise, or sunset, or darkest night—or a bit of each as one thinks of a day's round of experience.

Similarly, the second unit of topics will have to be modified and made sufficiently specific to be appropriate to the group and to come within the possibilities of accomplishment. Necessarily, then, the suggestions are general, and the desires and the skills of the juniors and the willingness of leaders to give generously of summer leisure to living through happy experiences of exploring new materials and new ways of working with the juniors themselves. Surely the fact that now there is no "school homework" should give the church school opportunity to accomplish some of the things that have seemed impossible all winter.

OBJECTIVES FOR THE SUMMER:

1. To help juniors to grow in the ability to see with the inner as well as the outer eye;
2. To help them to pass beyond the evidence to physical senses to the Spirit-Creator whose handiwork they see and enjoy;
3. To help them to discover values in commonplace activities;
4. To offer guidance in needed areas so that vacation becomes increasingly a season of growth.

KEY THOUGHT:

In the sunshine and the message of the flowers,
In the wind song and the sea song and the rain—
I believe that in the summer's greening hours
God comes again.

—VERA WHEATLY

Activities Which May Lead to Fruitful Outcomes

1. Dividing into free choice groups to select materials and build programs on one of the four themes of the first unit (July 1, 8, 15, 22), each group to be responsible for learning and presenting at least one new song which is appropriate, and to secure some special item or contribution of appropriate character.

A similar regrouping for the five remaining themes could well care for the second period of the summer.

2. Weekday excursions to points of natural beauty, with guidance in observing and appreciating things often overlooked. You may not have to go more than a mile or two —the value lies in new powers developed. Let it not be your junior who says to a stranger, "We never had no sunsets till you came."

3. Special attention to hymn interpretation and memorization.

4. Attention to decrepit song books. One junior group has covered their failing books with a dainty flower-print oil cloth. Another took a stack of discarded hymnals, worn and frayed, culled choice hymns, trimmed and mounted them, facing many of them with appropriate pictures, in a loose-leaf book, which grows constantly by mimeographed or written songs. The illustrating grows as suitable pictures are found; the books differ in illustrations but a committee from the group passes upon all proposed pictures, and all must pass careful testing.

5. Joining other junior groups in a "Sunset Sing" and brief worship as dusk falls, after departmental picnic suppers.

Outline of Themes

FIRST SERIES

July 1—*Growing Things*
July 8—*Living Creatures*
July 15—*Open Spaces*
July 22—*The Heavens*

For all these, guide the juniors in using the concordance to find suitable Scripture. (They will enjoy it more if they are guided toward discovering it than if the leader selects it for them.) Use some of the suggested hymns. Use the children's nature experiences for real stories. Perhaps you can find someone who knows geology to talk informally to the group and help them to see God's handiwork in the stones; if so, substitute this interest for one of those suggested. You may like to use "The Stars," a story by Laura E. Richard in *Golden Windows.*

SECOND SERIES

July 29—*The Joy of Work*

STORIES: "Philip and His Tools," and "The Holiday of Pippa," in *The Kingdom of Love* by Carrier (Harper's)

POEMS: "Work," in the *Works* of Alice Cary; and "The Toiling of Felix" by Van Dyke

August 5—*The Joy of Reading*

POEM: "There Is No Frigate Like a Book" by Emily Dickinson.

STORY: "Thoughts Never Die" (Gutenberg), in *Heroes of Civilization* by Cottler and Jaffe (Little, Brown)

August 12—*The Joy of Leisure (Purposefully Used)*

STORIES: "The Zinc Lined Piano," in *Greatness Passing By* by Hulda Niebuhr (Scribner's); and "The Palace That Was Built by Music," in *Why the Chimes Rang* by Alden (Bobbs-Merrill)

CRAFTS AND OTHER CREATIVE ACTIVITIES: Have a sample exhibit of a favorite piece of

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*Topeka, Kansas.

work from as many juniors as will cooperate—a piece of sewing, a sketch, a piece of shop work, a kite, a model plane, a radio, and so on—and, after examination and appreciation, try to lead to gratitude for God-given powers.

August 19—*The Joy of Travel*

Use actual experiences for part of the plan, but seek also to create a desire to know more of other scenes through use of reading, a study of chosen travel books, pictures, etc.

STORIES: Section on "Heroes of Exploration," in *Heroes of Civilization* by Cottler and Jaffe

August 26—*The Joy of Learning*

OBJECTIVE: To develop an appreciation for privileges, for educational opportunities.

STORY: "A Story of Jean Henry Fabre," in *Greatness Passing By* by Hulda Niebuhr.

Source Materials

POEMS FOR GROUP MEMORIZATION: One of the following poems may well be selected to be learned by all during the summer months. This may be done by making a series of posters interpreting the stanzas and carrying the words, and by singing the words often enough to allow the familiar music to help carry the words to the mind. The poster way is an excellent way to supplement a meager hymn book and to enrich the worship language of our pupils.

"Let the whole creation cry,
Glory to the Lord on High!
Heaven and earth, awake and sing,
'God is good, and therefore King.'
Praise him, all ye hosts above,
Ever bright and fair in love!
Sun and moon, uplift your voice;
Night and stars in God rejoice.

"Chant his honor, ocean fair!
Earth, soft rushing through the air;
Sunshine, darkness, cloud and storm,
Rain and snow, his praise perform.
Let the blossoms of the earth
Join the universal mirth;
Birds, with morn and dew elate,
Sing with joy at heaven's gate.

"Warriors fighting for the Lord,
Prophets burning with his word,
Men and women, young and old,
Raise the anthem manifold.
Then let children's happy hearts
In this worship bear their parts:
Holy, holy, holy, cry!
Glory be to God on high!"

—STOPFORD A. BROOKE

(May be sung to "Roland" or to "St. George's, Windsor.")

"Praise, Oh, praise our God and King!
Hymns of adoration sing;
For his mercies still endure,
Ever faithful, ever sure.

"Praise him that he made the sun
Day by day his course to run;
And the silver moon by night,
Shining with her gentle light.

"Praise him that he gave the rain
To mature the swelling grain;
And hath bid the fruitful field
Crops of precious increase yield.

"Glory to our bounteous King;
Glory, let creation sing;
Glory to the Father, Son,
Blessed Spirit, Holy One."

—HENRY W. BAKER

(May be sung to "Pleyel's Hymn")

"Hail to the great Creator,
Eternal mighty One;
Who holds in the vault of heaven,
The stars and the moon and the sun.
They shine in all their splendor,
They chant their Maker's praise;
Wonder and glory, power divine,
They tell through endless days.

"Hail to the Great Creator,
Eternal living Lord;
Who speaks and the tides of ocean
Roll on at his mighty word.
He clothes the grass and the lilies,
He gives the birds their songs;
Waft on the winds our praise to him
To whom all praise belongs.

"Hail to the great Creator,
Who rules on nature's throne,
Who scatters the seeds for planting,
With winds from the heavens blown.
He rules his vast creations,
All nature's laws he gives;
Praise we the Lord in grateful song,
Our Lord who ever lives."

—ELIZABETH McE. SHIELDS, in *Junior Hymns and Songs*. Used by permission.

INSTRUMENTAL MUSIC:

MacDowell, "To a Wild Rose"
MacDowell, "To a Waterlily"
MacDowell, "Woodland Echoes"
Schumann, "Evening Song"
Mendelssohn, "Songs Without Words"
Wagner, "Evening Star"

VICTROLA RECORDS:

Powell, "At the Brook"
Grieg, "Butterfly"
Zabel, "The Fountain"
Briscialdi, "Wind Among the Trees"
Grieg, "Morning"

HYMNS:

These are in various church hymnals—
"The Heavens Declare Thy Glory"
"The Spacious Firmament on High"
"God of Our Fathers, Whose Almighty Hand"
"This Is My Father's World"
"Joyful, Joyful, We Adore Thee"
"All Beautiful the March of Days"
"My God, I Thank Thee Who Hast Made"
"We Thank Thee, O Our Father"
"Lord, Thy Glory Fills the Heaven"
"God Speaks to Us in Bird and Song"

From *Junior Church School Hymnal* (Presbyterian Board of Christian Education)—
"Let Us With a Gladsome Mind"
"All Things Praise Thee, Lord Most High"
"We Come With Songs of Gladness"

Even the first lines of these hymns give an atmosphere which predisposes toward rejoicing and appreciation of the blessings of God. If the book which is of necessity the main source for group singing most of the year is not all that you would have it, why not make it a business of the summer period to borrow or purchase the single copies for pianist and leader, and use the informal season to learn some of the really fine hymns by rote, as popular songs are learned the country over. Sheets of brown wrapping paper will carry the necessary words for a time or two, and become outgrown as the beauty of poetry and music takes hold of the individual. Mostly "they like what they already know," because we have given too little opportunity for the better materials to become really familiar and so reach the "preferential" stage.

ANTHOLOGIES:

Aldis, *Anything and Everything* (Minton, Balch and Co.)

Carrel, *Fireside Poems*, (Published by the author, 128 Erie St., Willoughby, Ohio)

Cooper, *Poems of Today* (Ginn and Co.)

Graham, *Cambridge Book of Poetry for Young People* (Yale University Press)

Monroe, *Poems for Every Mood* (in ten cent stores)

Noyes, *Forty Singing Seamen* (F. A. Stokes Co.)

Thacher and Wilkinson, *The Listening Child* (Macmillan Co.)

Thompson, *Silver Pennies* (Macmillan Co.)

Untermeyer, *This Singing World* (Harcourt, Brace and Co.)

Wiggin and Smith, *Golden Numbers* (Doubleday, Doran and Co.)

Nature Lover's Knapsack (Macmillan Co.)

PROGRAM HELPS: *Junior Worship Guide*, by Chambers, (Pilgrim Press) has a section of thirteen programs with stories and other materials suggested, all based upon the natural interest and wonder of boys and girls in the contemplation of the evidences of the hand of God in the universe.

OTHER TOPICS:

Following the Trail—
Poems: "From the Song of the Open Road" by Whitman; "Roads" by Field; "The Climb" by Monroe; "On the Height" by Tietjens.

The Prairie—
"From the Prairie" by Sandburg.

The Air and Air Travel—
"Silver Ships" by Merryman, in *One Hundred Best Poems for Boys and Girls* (ten-cent stores)

Home Again—
"Song for a Little House" by Morley, and "America for Me" by Van Dyke, both in *One Hundred Best Poems for Boys and Girls.*

JULY AND AUGUST SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Chester L. Bower**

THEME FOR THE MONTH: *Vacation Joys*

It is making a great assumption to believe that simply because it is summer time everyone is having a vacation. Many of us are likely to be busier than usual. The city worker, with daylight saving time in his favor, is more likely to have free hours than his country neighbor. But, in spite of these things, enough people are free for vacations so that we have a vacation psychology—which is equivalent to freedom in many respects and leaves us with a more leisurely feeling than we have at other busy seasons of the year.

The worship services for these two vacation months are planned to draw out some of the significant things about this vacation feeling, to lift them up, so to speak, so that we may examine them and see if there be any good in them. There has been, and in the minds of many people there is even yet, a suspicion of the idle moment. Work has been the law of goodness, and idleness the mother of crime. The fact that out of leisure (of the few people who have had the privilege of leisure) has come the great art, the beautiful music, the inspired poetry, as well as the evil thought and the careless act, is not so often considered. If there is such possibility in leisure for good, is it not time that we tried in our more serious moments, and we can surely place worship in those moments, to see what we can make of this time that has such great possibilities?

The theme of our services, therefore, shall be that vacation time, and by that we imply free, leisurely time, has its possibilities for good and happiness and joy. We do not shut our eyes to the fact that it has other possibilities, but rather we seek to inspire the kind of thinking and feeling that will make us want to use our time to great advantage, rather than to waste it in useless living.

*Council of Social Agencies, Chicago, Illinois.

July 1

THEME: *The Reach of Joy*

PRELUDE: Music for "This Is My Father's World"

CALL TO WORSHIP:

Leader: Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for everyone.

Group: Make a joyful noise unto God, all ye lands: Sing forth the honor of his name: make his praise glorious.

HYMN: "This Is My Father's World"

SCRIPTURE:

Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
—PSALM 139: 7-10

PRAYER:

Our Father, we thank thee that we can be happy. We thank thee for the joy of living in a world where simple things like friends and flowers and stimulating ideas can bring us happiness. We pray that we may always see thee in things that bring us joy. We pray that we will not become selfish and seek joy for ourselves alone, but that our joy may come in seeking to be thoughtful of others and considerate in our dealing with friends and companions.

When we are tempted to forget other people, forgive us and turn us again to thee. When we find ourselves in the wrong, make us forget our pride and give us the courage to do the thing we know is right. When we do not know what is right, make us humble to seek the truth.

Forgive us when we take pleasure from the mistakes or weakness of others. Help us to understand other people so we can help them when they need us. Make us want to be brave when we are afraid. For these things, and all other gifts, humble and great, we will give thee thanks in joyful living. Amen.

HYMN: "Beauty around Us" (Tune—"Crusader's Hymn")

Beauty around us,
Glory above us,
Lovely is earth and the smiling skies;
Singing we pass along,
Pilgrims upon our way,
Through these fair lands of paradise.

Ages are coming,
Roll on and vanish,
Children shall follow where fathers passed;
Never our pilgrim song,
Joyful and heaven born,
Shall cease while time and mountains last.
—*Danish folk song.*
Translated from the Danish by S. D. Rodholm.

LEADER:

Joy is such a simple thing to find that most of us miss it by searching too hard for it. Joy is not a thing to be found; it is a thing to be gained by hard work, by doing good, by living according to the rules of the game, by constantly being the kind of persons that we know we should be. Joy can reach into every part of life, and can make it rich and beautiful.

For most of us the danger is not that we will lack opportunity to find joy, but that we will not use the opportunities before us. There is an old legend about a man who went out to find wealth. He searched the world over for a lifetime and returned home at the end of a long and unsatisfactory career only to find that his own plot of ground, which he had left long ago, contained the sought-for wealth. That is only another way of saying that most of us can find joy by doing the thing that is before us, rather than seeking it in far-away places.

Many of us think that vacation time is a time to be happy because we get more opportunity then to do as we please than at any other time. We can work at things we like, go to places where we have wanted to go, or do new things. We find that we are most happy when we are doing things that make other people, as well as ourselves, happy.

May we, therefore, think a little about our own desires as we take part in this worship service. Perhaps some of us will be thinking, "Tomorrow I will do that job a little better." Or others may think, "I will not be so selfish the next time." Or still others may find new desires, new dreams, new ambitions, in this hour of worship. If the words we say, the songs we sing, the prayers we pray can do that, our fellowship together here will not be in vain. We will truly worship, for we shall be better because we were here.

READER: "For Joy"

For each and every joyful thing,
For twilight swallows on the wing,
For all that nest and all that sing—

For fountains cool that laugh and leap,
For rivers running to the deep,
For happy, care-forgetting sleep—

For stars that pierce the sombre dark,
For morn, awaking with the lark,
For life, new stirring 'neath the bark—

For sunshine and the blessed rain,
For budding grove and blossomy lane,
For the sweet silence of the plain—

For bounty springing from the sod,
For every step by beauty trod—
For each dear gift of joy, thank God!
—FLORENCE EARLE COATES.

HYMN: "For the Beauty of the Earth"

LEADER: Did you ever have the experience of wanting something very badly, and working very hard to get it, then have it turn out to be very common and uninteresting when you did finally get it? Many things which we desire to possess are that way. Some of the things that could make us the happiest are things that we cannot ourselves own, but are things that are all around us, that belong to everyone who will take the trouble to win them.

READER: "The Great Lover"

These I have loved:
White plates and cups, clean-gleaming,
Ringed with blue lines; and feathery, faery dust;
Wet roofs, beneath the lamplight; the strong crust
Of friendly bread; and many-tasting food;
Rainbows; and the blue bitter smoke of wood;
And radiant raindrops crouching in cool flowers;
And flowers themselves, that way through sunny hours,
Dreaming of moths that drink them under the moon;
Then, the cool kindliness of sheets, that soon
Smooth away trouble; and the rough male kiss
Of blankets; grainy hair; live hair, that is
Shining and free; blue massing clouds; the keen
Unpassioned beauty of a great machine;
The benison of hot water; furs to touch;
The good smell of old clothes; and others such—
The comfortable smell of friendly fingers,
Hair's fragrance, and the musty reek that lingers
About dead leaves and last year's ferns
—RUPERT BROOKE.

HYMN: "We May Not Climb the Heavenly Steeps"

LEADER: Perhaps doing things gives us joy beyond anything else. We know that not everything we do brings us pleasure, but sometimes when we make long and careful plans and do a task well we find in it real joy. Costly parties are not joyful to the extent of well-done tasks, especially when we know that others cannot enjoy them for lack of clothes and money. Things to do that make others happy, beside ourselves, are most fun. Things that are hard to do, that take courage, bring us real joy.

READER: "Do You Fear the Wind?"

Do you fear the force of the wind,
The slash of the rain?
Go face them and fight them,
Be savage again.
Go hungry and cold like the wolf,
Go wade like the crane:
The palms of your hands will thicken,
The skin of your cheek will tan,
You'll grow ragged and weary and swarthy,
But you'll walk like a man!
—HAMLIN GARLAND

From *Quotable Poems*, Vol. II, published by Willett, Clark and Co.

CLOSING HYMN: "He Who Would Valiant Be"

The following outlines are suggestive only. They are given in the full consciousness that each will have to be planned according to the local situation. Each of the suggestions is followed by only enough material to indicate the kind of service that can be used.

Theme: The Joy of Friends

Friends, more than any other force in our lives, make us what we are. From them we gain hope and inspiration. From them we receive our most bitter criticisms. Through them we rise or fall to new heights or levels. God speaks to us through many things, but more constantly and clearly through those we love and honor and hold in great esteem.

It is not blessedness to know that thou thyself art blessed;
True joy was never yet by one, nor yet by two, possessed;
Not to the many is it given, but only to the all.
The joy that leaves one heart untouched would be for mine too small:
And he who holds this faith will strive with firm and ardent soul
To work out his own proper good by working for the whole. —Wisdom of the Brahmins.

Theme: On Making New Friends

Searchers are we all for new joys, new inspirations, and, above all, new friends. Many feel that friendships grow quite accidentally, but some of us believe that by conscious effort we can make friends with people we meet when we really want to. Be careful, therefore, that the new friends you seek are those who can bear their share of the load—and with whom you are more than willing to bear your share.

PRAYER:

Teach us, our Father, to desire friendships, not for our sakes alone, but for the sake of those whom we seek as well. We bless thee for the strong ties that bind us to those we have known and loved. Our joy is also in the thrill of new friends, who, like fresh winds, bring us a new sense of the world. For every new friend we make, we pray that thou wilt give us added desire to be the best that we can be, to give in equal measure as we take. We would love others as we love ourselves. Amen.

Theme: Out of Doors

Each of us, according to our experience, has a different vision for the out-of-doors that is more true than any other one thing when we hear the phrase spoken or when we think "out-of-doors." That one thing for some is "silence." The city, which is so much "indoors," is never silent. Perhaps a service of deep meaning can be built around the silence of the out-of-doors.

SILENCE

God must have loved the silence, for he laid
A stillness on the sunset and the dawn;
Upon the moment when the bird has gone
Leaving a note, high-hung, within the glade
More sweet than when he sang it; moons that pass
Too full of forests' changelessness for sound;
Creeping of little frosts along the ground;
Silence of growth among the summer grass.

God must have deeply loved the silences,
For is there one of us who has not heard
Promptings to silence that he speaks not of?

What of an old remorse; a hope that is
Too deeply hoped; what of a grief outgrown;
And silent, old, unconquerable love?
—MAVIS C. BARNETT

From *Quotable Poems*, Vol. II, published by Willett, Clark and Co.

Theme: The Spirit of Play

Play has for so long been considered wicked by many people that we are only beginning to realize that many of the rich and beautiful things of life come to us in the time and in the spirit of play. The great art, music, and poetry of the world is in a real sense the spirit of play—of doing what we most like to do. Play is the spirit of freedom, freedom from uncomfortable toil, from anguish, a rest from pain. Play indeed is one of God's voices.

Grant unto us, O Father, a spirit of play.
A spirit that shall free us
From unpleasant toil,
From harsh words
And unkind deeds.
Teach us that play is thine—
That through it we touch new heights
of hopes, and dreams, and loves.
Teach us that play is a spirit
Of friendliness, of forgetfulness;
That it is all inclusive
And that in it we are one with all people,
And with thee.

Theme: The Joy of Work

Work is not unpleasant and hard and distasteful. Injustice is what people mean when they say, "cursed work." Work is a means to life, and it is only when people have to work and yet are denied life, that it becomes a curse. The brotherhood of work is world wide. We need to recognize that we are workers and as workers we share a fellowship with honest souls in every part of the world.

SUGGESTED POEM: "The Man with a Hoe" by Edwin Markham

HYMNS: "My Master Was a Worker"
"The Voice of God Is Calling"

Theme: The Joy of Creating

To fashion something new out of the old pieces that lie around us; to make old thoughts, that are only half understood, into new thoughts that are so inspiring they send us out to do new things; to bring into being something that had not been there before—these things make us kin to God, for we, too, become creators.

SUGGESTED POEM: "My Job" by Badger Clark

HYMN: "O Master, Let Me Walk with Thee"

JULY AND AUGUST SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Mrs. E. E. McClintock**

THEME FOR JULY: *Out-of-Doors with Jesus*
INTERPRETATION OF THEME *(may be read or used as basis for talk on first Sunday)*:

"Some of us call it autumn,
And others call it God."

Perhaps it is just autumn.

We hear people say that autumn woods, or sunsets, or beautiful music are religion to them. Are they? Or are they just lovely poetry or peaceful quiet? When does it become religious? Maude Royden says, "Some of us spend most of our time jumping up and coming down on the same place we started from." That is the kind of sentimental religion that you experience when people sing bad music and sentimental words and work themselves up into a state of excitement which they mistake for religion—and it passes away, and people think how sad it is that such a great religious experience should come to nothing. It was not a religious experience. An experience of beauty is religious when it brings new insight into what life can be and clarity of vision as to the next step. Beauty may be just a warm glow, or it may bring new understanding that leads to higher levels in thought and action.

"Beauty is an experience in which we find ourselves in something beyond ourselves in such a way that the outer and inner, the beyond and the within, seem fused into a unity that transcends division."—RUFUS JONES.

"The place of beauty, in life, is to open our hearts and the 'pores of our spirits,' so that we go out of ourselves to meet this beauty until it and we are akin. Such a going-out-of-ourselves as we experience when we look at sunsets, or hear music *becomes a religious experience when it unites us with that source of all beauty* so that we *gain an appreciation of the whole*, and *an understanding of the beauties of life* and *act upon the urge to do something about it.*"—Adapted from article in *Rocky Mountain Newsletter*, Regional Y. W. C. A. Office, Kansas City, Mo.

We have reason to believe that Jesus' experiences of the beauty of the out-of-doors were religious and that they became pathways to fresh insights and higher levels of thought and action. Bishop Quayle's book *Out-of-Doors with Jesus*, should, if possible, be read in its entirety by the leader of these services. The passages quoted at the end of this month's suggestions are, however, probably the most appropriate to use in the services.

HYMNS FOR JULY: "Holy, Holy, Holy"
"For the Beauty of the Earth"
"This Is My Father's World"
"Still, Still with Thee"
"Light of the World, We Hail Thee"
"When Morning Gilds the Skies"
"O God, Thy World Is Sweet with Prayer"

July 1

THEME: *Jesus and the Mountains*
IN UNISON: I will lift up mine eyes unto the hills
LEADER: Whence cometh my help?
RESPONSE: My help cometh from the Lord, which made heaven and earth
HYMN: "Holy, Holy, Holy, Lord God Almighty"
POEM *(to be read in unison)*:

I saw the mountains stand
Silent, wonderful, and grand.
Looking out across the land.
And I heard a low voice calling
Over distant dome and spire
Come up higher!
Come up higher!
From the lowland and the mire
From the vain pursuit of self
From the altitude of self—
Come up higher!
Come up higher!

PICTURE INTERPRETATION: "The Transfiguration," Raphael. (This picture may be secured from the Art Extension Press, Westport, Conn., size 8x10, for 50 cents.)

Here are two distinct pictures in one—the scene of exaltation of worship on Mount Hermon, and the scene of suffering and need in the valley below—the two linked together by the two upward pointing hands, one on either side in the picture below.

First, the scene at the base; on the one side, the disciples of Jesus, all save the three who have accompanied him to the mountain top; and on the other, the epileptic boy, his parents and relatives. Dr. A. E. Bailey's identification of the group of the disciples is interesting and suggestive:

"Judas, upper left, whose gesture shows a scornful impatience. James the less is mildly remonstrating with him. Andrew is consulting his 'Hippocrates.' Above him, Jude points to the mount. Thomas leans forward, studying the boy. Next to him sits Simon, regretting by his gesture the absence of the Master. Bartholomew points to the lad and discusses his symptoms with Matthew."

But most our attention is given to the group on the summit. There in the center, in the midst of a wonderful golden glory, is the Master. Elijah (left) and Moses (right) are interested in the discussion they are having. Of the disciples, James is at the left, Peter in the center, and John at the right. The two figures at the extreme left, who seem out of place, are the Medici, father and uncle of the cardinal who ordered this picture, in the costumes of St. Julian and St. Lawrence. Thus they represent the interest of the church in this supreme event.

A wonderful golden glory, that which floods this great picture, emanates from the Christ. So Raphael helps us to see him who is the center and source of heaven's glory, and at the same time the fullness and supply of earth's every need.

SCRIPTURE: Matthew 17:1-9
READING:

Jesus was a mountain man. He felt the mountains, and this is the mark of a mountain man. Mountains always loom before his spiritual eyes. They are in the landscape of his soul. He does not need to journey to them; they journey to him. And this is not strange of Jesus, because he himself is height unspeakable.

Mt. Zion where the temple stood; Jesus at the Mount of Prayer; Jesus at the Mount of Sermons; Jesus at Mt. Hermon with its summit of snow, where his garments glistened as no fuller could whiten them; Jesus on Mt. Calvary, higher in spirit than all earthly mountains are; Jesus on the Mount of Olives, to start on a longer journey than any far going stars ever made—surely, Jesus hath hallowed all mountains forever.

Nor have my feet ever climbed mountains that I did not find the Lord of the mountains before me, and did not see his footprints on the mountain side.

PRAYER:

God of the hills, grant us thy strength to go back into the cities without faltering, strength to do our daily task without tiring and with enthusiasm, strength to help our neighbors who have no hills to remember. —From "Prayer of a Camper," *New Hymnal for American Youth*, D. Appleton, Century Co.

RESPONSE:

Holy, Holy, Holy, Lord God of hosts!
Heaven and earth are full of thee
Heaven and earth are praising thee,
O Lord Most High! Amen.

ADDITIONAL POEM:

HIS HAND UPON THE HILLS

His hand pours beauty from a shining cup
Upon green hills and leafy mountain-ways,
That I may pause in wonder—looking up,
And worshiping throughout my length of days;
While the slim willows bend in cloudy lace,
And zephyrs voice his praises, blowing cool,
In the blue mists above I see his face;
It gleams, tree-shadowed, from some silver pool.

I read his meaning in a thousand ways:
Each slight, half-open bud, each waving strand
Of meadow-grass unfolds to my rapt gaze
Some message that I know and understand;
While in the glory of fruit-laden tree,
The magic of the rose—a ripened pod,
I hark the vibrant murmur—here is God.
—CLARE MACDERMOTT. Used by permission of *The Christian Century*.

July 8

THEME: *Jesus and the Trees*

The unit *Worship Service on Trees*, by Oscar W. Low, published by Methodist Book Concern in the series "Everyday Adventures in Christian Living," should be secured for additional material. Several services might be based on trees.

PRELUDE: "Trees," Carl Halen
CALL TO WORSHIP:

Leader: And he shall be like a tree planted by the rivers of water,
Reader or group: Blessed are they that do his commandments
That they may have right to the tree of life,
And may enter in through the gates of the city.

POEM:

TWILIGHT WORSHIP

I saunter down this nave of trees
Within the twilight spell,
The sunset clouds a lovely frieze,
The wind a vesper bell
To summon me to worship now
And make my spirit whole,
To grow aware that every bough
Has fortified my soul.

—LUCIA TRENT

SPECIAL MUSIC *(vocal solo)*: "Trees," Rasbach, or "Into the Woods My Master Went," Lutkin
SCRIPTURE *(read in unison)*: Psalm 1
HYMN: "This Is My Father's World"

July 15

THEME: *Jesus and the Sun*
CALL TO WORSHIP:

Leader: God is light and in him is no darkness at all.
Response (to be sung or read):
Let them lead me
O let them lead me to thy holy hill.
Send out thy light.

SCRIPTURE: John 1:4, 5; 8:12; 12:30-36; Revelations 21:23

SELECTIONS:

Jesus was at home in the glory of the sun. He was a devotee of the light, for "God is light, and in him is no darkness at all." God made the light and counted it good; and we use the light and cannot walk without it, nor grow daily bread or eat it without the daily sun. Small wonder, therefore, that Jesus was drenched in spirit by the light, or that he said, "I am the light of the world."

We see dimly why Jesus was so insistent on the light. Nothing shall be hid. Everything must make way toward and into the light.

The saying of Jesus, "The righteous shall shine forth as the sun," has been called the sublimest figure in literature. I doubt not it is. It was a saying but natural to him who uttered it. He hung goodness in the sky, so that when we looked we could not tell which the sun was—the righteous or the orbe which makes the mid-day noon. Daybreak is what caught Harriet Beecher Stowe up into ecstasy.

"Still, still with thee, when purple morning breaketh
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with thee."

"My mornings, noons, and nights
May nothing mean to thee.
For I may fare by lights
That thou canst never see.

"Yea, each man goes a way
To other men unknown,
For each man has a day
That dawns for him alone."
—CHARLES G. BLANDEN

July 22

THEME: *Jesus and the Birds and Flowers*
HYMNS: "This Is My Father's World"
"Let Us with a Gladsome Mind"
"Joyful, Joyful, We Adore Thee"
"God of the Glorious Sunshine"
"There's Not a Bird with Lonely Nest"
SPECIAL MUSIC: "All Creatures of Our God and King," from the *New Hymnal for American Youth*
SELECTIONS:

Jesus watched the birds as boys have since boys were, only more intently—for he watched them as nobody ever did.

Birds are loveliness and laughter. Their flight is laughter. Their song is their laughter. Their nest building is laughter. If ever a daintier thing was thought of by the thoughtful God than the bird's head, tucked under his wing for sleep, I know not what it is.

There is theme for endless consideration in any bird. We can observe what they do, but we never get any nearer their secret. They humble me to the dust. Man pictures the birds, hears its songs, studies its nest, he counts the eggs, but he has no knowledge of how an egg, to which no chemical analysis can give any clue, will hatch—feather for feather, line for line, note for note in song.

In the story of Jesus, turtle doves and pigeons find their place. These were the offering of such as were very poor. And I can scarcely see a pigeon circling in the sky without grateful recollection of my Lord.

*Director of Religious Education, First Plymouth Congregational Church, Denver, Colorado.

"Though he was rich, yet for our sakes he became poor." (Read Matthew 10:29-31.)

The birds have a Father. He giveth them their daily bread. At earliest day dawn and at latest gloaming they sing their praise to God. And to hear them is a call to prayer.

"There is a solemn hymn goes up
From Nature to the Lord above
And offerings from her incense-cup
Are poured in gratitude and love;
And from each flower that lifts its eye
In modest silence in the shade
To the strong woods that kiss the sky
A thankful song of praise is made.
There is no solitude on earth—
In every leaf there is a tongue.
In every glen a voice of mirth,
From every hill a hymn is sung,
And every wild and hidden dell
Where human footsteps never trod
Is wafting songs of joy, which tell
The praises of their maker—God."

—Author Unknown

Additional Material on the Theme for July

Jesus and the Out-of-Doors

As a plowboy I carried my New Testament in my overalls pocket; and resting the horses at the end of the row—I read; there with the blue sky or the gray sky above, and the sweet wind blowing—and I with the Christ of the out-of-doors.

I noticed the things he spoke of, and the flowers he loved, and the sweet fields in which he loved to walk, and where he felt at home. Since the day when I read his poems on the wild flowers tossing wild flame on Judean plains and hills, wild flowers have held my eyes. They do still. They will forever. He surely will have in his heaven some wild flowers blooming for a lad that learned his wild flower love of him.—Matthew 6:28-30.

Jesus was so different from all the other poet lovers of the out-of-doors. They found the world fair and its smell of rain on the air sweet. But Jesus made the out-of-doors. They saw it and marked its beauty, and said it in words like starlight; and we name them poets. But Jesus made the world a blossom, a fragrant loveliness. And in company with him I felt a lure, an unmeasurable invitation which haunts me like the calling of the sea, or "purple morning breaking."

Jesus and the Open Road:

Jesus was born on a journey. The stable that housed Mary and Joseph on the night of his birth was the only available resting place as they came in from the open road. As a boy he played beside the road that passed through Nazareth, bringing travelers from far countries. As a man he ministered through teaching and healing as he followed the road. The dust of the road never brushed from his garments. He was in his goings like the speeding stars. The last records we have, tell of him on a journey.

Mankind is born to the open road; the road invites. And we have a Companion of the journey; Some One who loves the road, knows it, has traveled it, will hold converse with us as we make our way, and give direction when we are unknowing. All we need know is that Jesus fares forth on the open road and we fare forth with him.

Jesus and the Wind (John 3:8):

In these words Jesus put his caressing hand on the shoulder of the wind. He omitted nothing of loveliness; and what he caressed by look or word or hand becomes immortal.

What a different place earth had been had God forgotten to create the wind. Such witchery is in it. It splashes us as with a spray of moonlight. Imagine a world where eternal calm held sway; an ocean with never a ripple; trees that never rocked; and sultry days with never a breeze. But "He holdeth the winds in his hands," and in the skies of Jesus winds blew, and poetry is in the night and on the sea.

The desert wind, the prairie wind, the mountain wind, the sea wind—how they tug at the heart like the hands of love! Jesus attuned all their voices and has compassed all they are in his word to the seeker by night:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."

And as thy talked I think the night wind blew threw the windows and touched Jesus' face with its hand.

Jesus and the Desert:

Out alone, pushed by the spirit of God, went this Youth to meet his hour; and He went where loneliness and aloneness were the inhabitants. He had momentous business. He came to have it out with God. There is room many a time for God and everybody else. It was that time with Jesus. He ran like a rushing stream to the desert, and arriving—felt at home.

Whoever loves not deserts, God is not one of them. Where the cleanness is like the cleanness of the sea, and the smell is as of dried sea breath; where the night settles down like a nesting bird, with stars burning bright as if just lit on their first night—what hinders such creations being a perfect poem of the Chief Poet!

Desert—this is thy coronation! The Son of man needed thee. Washed by thy calm at night, burned by thy sun at noon, untouched by thy hunger and thy thirst and unafraid of any desert fear, he was at home in thee. A month of stars and moonlight and sudden dark and dayspring, he and his Father fellowshipped. This is thy coronation!

Note:—All of the preceding prose material is from *Out of Doors with Jesus* by W. A. Quayle. Copyrighted, 1924. Used by permission of The Abingdon Press.

Theme for August: *Re-creations*

August 5

Theme: *Re-creation through Reading*

Interpretation of Theme: One of the most startling statements I ever heard was most simple: "If you read *this*, you cannot read *that*,"—meaning not only that the time would be gone, but that in reading *this* we kill our taste, the possibility of enjoyment for *that*.

Hymns: "Father in Heaven Who Lovest All"
"Purer Yet Purer"
"Thy Word Is Like a Garden"

Scripture: Matthew 6:19-23; 7:16-20

Selections:

"One of the joys of reading biographies is to make new friends. You may not be able to make friends with the man next door and he may not be worthy of your friendship. In all the turbulent city in which you live you may know of no one with whom you can commune. But go down to the book shop or the public library. Ask for Paul Sabatier's *Life of St. Francis of Assisi* and in two evenings' time you will be walking shoulder to shoulder with one of the humblest and quaintest and most inspiring souls of all human history. Or ask for Francis Hirst's *Life of Thomas Jefferson* and in another week you will be going around an inch taller as you try to keep the stride of that giant. George Gordon, in his autobiography, records his discovery of the value of such reading: 'It gives one a place in the best society of the world. . . . This association with the greatest minds of the world, or with a selection of them, is, on the intellectual side, what we mean by the communion of the saints.'"

—Fred Eastman. From *The Christian Century*.

"There are four kinds of readers: the first is like the hour glass, and their reading being as the sand, it runs in and runs out, and leaves not a vestige behind; a second is like a sponge which imbibes everything and returns it in nearly the same state, only a little dirtier; a third is like a jelly bag, allowing all that is pure to pass away, and retaining only the refuse and dregs; and the fourth is like the slaves in the diamond mines of Golcnida, who, casting aside all that is worthless, retain only pure gems."

—S. T. Coleridge

"Except a living man there is nothing more wonderful than a book! A message to us from the dead—from human souls we never saw, who lived perhaps thousands of miles away and yet these, in those little sheets of paper, speak to us, arouse us, terrify us, teach us, comfort us, open their hearts to us as brothers."

—Charles Kingsley.

Note:—A most interesting program could be based on this theme by asking three or four persons to tell in two minutes the book that has meant most to him and why.

Prayer: "The Spirit of Reality"

Christ, whom the common people heard gladly,
Lord of sincerity and truth,
Before whom all that is hollow
And unreal shrivels up and is consumed away;
Give us the spirit of reality.

Help us fearlessly and honestly
To seek for truth and to listen for thy challenge;
Cleanse us from prejudice and partisanship,
And purge out from our inmost souls,
Oh Lord, whatsoever loveth and maketh a lie.

—J. S. Hoyland. Used by permission of author.

August 12

Theme: *Re-creation through Hobbies*

Hymns: "God Who Touchest Earth with Beauty"
"I Would Be True"
"Thou Didst Teach the Thronging People"

Selections:

A Hobby May be Rest for a Weary Mind and Body

"Mrs. Palmer was an excellent loafer. I had some misgivings on this point at first, remembering how perniciously habit-bound she was to industry. In going abroad I felt that my chief object must be to teach her to eat, sleep, and loaf. But she required no teaching, and took to all these useful arts instinctively. In fact they had been the secret of her past endurance. . . . Into a holiday no schoolgirl of twelve ever carried a lighter heart. Her very aptitudes for business fitted her also for recreation, since whatever was appropriate to the moment, even idleness, got at once her full attention. Such intentional methods of escaping responsibility were greatly assisted too by the native nimbleness of her physical senses. her response to natural beauty, the vivacious interest she took in every moving thing, and her disposition to fill small matters with romance."

—From *The Life of Alice Freeman Palmer* by George H. Palmer. Used by permission of publisher, Houghton Mifflin Co.

A Hobby May be Unconscious Preparation for a Later Vocation

"Of course Florence Nightingale had dolls like other little girls; but hers had a way of falling into the doctor's hands—an imaginary doctor of course—and needing a good deal of tender care and attention. At times she had a whole doll's hospital to attend. She had nursed many dolls back to convalescence—to say nothing of setting their broken limbs—tempted their delicate appetites with dainties offered on toy plates, and dressed their burns, when one day she had a real human patient, a dog, whose leg had been broken. The story of how she nursed 'poor Cap' back to health proved her a real nurse in the making.

"As she grew older she took advantage of every chance to learn more about this thing which was so close to her heart. And when the great moment came and the call from her country, 'there was one wise virgin whose lamp had long been trimmed and daily refilled with ever finer quality of flame—all her life had been a training for the work which was now given to her hand.'"

..—From *Beside Our Camp-fires*, by Suzanne Weddell.

A Hobby May be Making One's Dreams Come True

"Hold fast your dreams!
Within your heart
Keep one, still, secret spot
Where dreams may go.
And sheltered so,
May thrive and grow—
Where doubt and fear are not.
O, keep a place apart,
Within your heart,
For little dreams to go!"

—Louise Driscoll. Used by permission of the author.

A Hobby May be the Pushing Back of Horizons

There is so much within our easy grasp
For minds to know, in radius of our eyes,
We only have to stretch our hands to clasp
The "Open Sesame" to a Paradise!

—Emily Selinger

In his *Methods of Private Religious Living*, Dr. Wieman describes the difference between a life filled with unrelated details and one in which all things are related to a worthy purpose. He says the first life is like a pile of brush, made up of bits of root, bark, branches, twigs, and leaves. It looks big but is nothing but a brush pile. The trees are made up of the same material, but have purpose in their life, to which all things are related. Do our hobbies help us build brush piles or grow trees?

Scripture: Matthew 25:14-29

August 19

Theme: *Re-creation through Silence*

Interpretation of Theme: (See selection from *Living Creatively* by Kirby Page in the service for January 7, December, 1933, *Journal*, page 32)

Hymn: "Still, Still with Thee"

Meditation:

Be still . . . and know that I am God. . . .

It is a good thing for me to draw nigh unto God . . .

God is a spirit and they that worship him must worship him in spirit and in truth.
For the Father seeketh such to worship him. . . .

He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet so He bringeth them unto their desired haven. . . .

He leadeth me beside the still waters.

"Far off the noises of the world retreat:
The loud vociferations of the street
Become an indistinguishable roar.

"So, as I enter here from day to day,
And leave my burden at this minister's gate,
Kneeling in prayer and not ashamed to pray,
The tumult of the time disconsolate
To inarticulate murmurs dies away . . .
While the eternal ages watch and wait."

—H. W. Longfellow

Hymn: (Tune, "Serenity")

O thou, in all thy might so far,
In all thy love so near,
Beyond the range of sun and star,
And yet, beside us here.

What heart can comprehend thy name,
Or, searching, find thee out,
Who art within, a quickening flame,
A presence round about?

—Frederick L. Hosmer

INTRODUCTION TO PRAYER:

Leader: Wait on the Lord, be of courage and he shall strengthen thy heart.
Response: They that wait upon the Lord shall renew their strength;
They shall mount up with wings as eagles;
They shall run and not be weary;
They shall walk and not faint.

PRAYER: By leader or one appointed

RESPONSE:

Leader: Blessed be the Lord, because he hath heard the voice of my supplications.
All: The Lord is my strength and my shield; my heart trusted in him and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him.

HYMN: (Tune "Serenity")

We bear the strain of earthly care,
But bear it not alone;
Beside us walks our brother Christ
And makes our task his own.

The common hopes that make us men
Were his in Galilee;
The tasks he gives are those he gave
Beside the restless sea.

Our brotherhood still rests in him,
The Brother of us all,
And o'er the centuries still we hear
The Master's winsome call.

—OZORA STEARNS DAVIS

HYMN: "Dear Lord and Father of Mankind"

PICTURE *(to be used with the hymn)*: "Christ and the Fishermen," Zimmermann. (This picture may be secured from Tabor-Prang Art Co., Springfield, Mass., 13x18, sepia, $1.50; colored, $2.50.)

This picture has probably been used in other ways; it might be well now to use it in connection with the second verse of the hymn. Call attention to the eagerness shown in the faces of the two younger men, James and John; the puzzled wonder and hesitation shown by Zebedee; and the sympathetic understanding expressed by Jesus, as he leans forward, his hand resting on the toil worn hand of the older man. A great reserve of inner strength is shown in posture and expression; this picture bears out the words: "The *gracious calling* of the Lord."

After the singing of the hymn, the leader will read:

When I am weary, Father God,
Weary of the touch of man;
Weary till my leaden tread
Sadly mars thy well-made plan—

Grant me an hour beneath thy trees,
The heart that throbs in them is thine:
And I shall hear their symphonies,
And catch again thy plan divine.

—KING

August 26

THEME: *Re-creation through Prayer*

CALL TO WORSHIP:

Awake at dawn and listening in high places
Will I await the call.
With the compass needle of my soul true to
The north star of a great ambition
Will I follow where it leads,
Though through fire and flood it take
I'll make but this reply:

Tis the King's call,
Oh, list!
Thou heart and hand of mine.
Keep tryst—
Keep tryst or die!

—From Geneva Glen services.

RESPONSE: "Sanctuary" by Clinton Scollard

Let us put by some hour of every day
For holy things!—whether it be when dawn
Peers through the window pane, or when the noon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable!

HYMNS: "Take Time to Be Holy"
"I Need Thee Every Hour"
"Breathe on Me, Breath of God"
"Love Divine, All Love Excelling"

TALKS:

On values and methods of prayer; make these practical.

SELECTIONS:

"More things are wrought by prayer
Than this world dreams of.
Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."
—TENNYSON, from "The Passing of Arthur."

"The highest discovery of science today is the cosmic ray. The most powerful substance, force, energy, whatever we want to call it, is the cosmic ray. All the life of all the planets comes from the cosmic ray. Ordinary light rays are visible only in daylight, they function only when the sun is in sight, their power vanishes the moment the sun is obscured. The cosmic ray is continually available winter or summer, in day or night, and all that is required to avail oneself of its power is to be alive upon the globe.

"What is the cosmic ray? From whence does it come?

"This question was very hard to solve. Millikan was put to very difficult tests to discover the solution, but finally the answer came. The cosmic rays come not from any one star or source of light but from the great interstellar spaces out between the stars. In other words, out there in the Vast Somewhere the various light rays of all of the suns meet and embrace in some sort of vast 'cosmic orchestration,' and that which is born of the meeting of the various threads of light becomes greater than the sum of all the various threads of light that unite to create it. Thus, the suns, through the mere act of losing themselves and merging themselves and uniting themselves in that which is not themselves, find themselves. Out there in space somewhere the various individual suns lose themselves and find themselves in the Universal, and, in so doing, all the power is created that is necessary for producing all the life on all the planets in the universe.

"To Jesus, prayer was the great cosmic ray of the spirit. Where two or three come together and symphonize, asking anything in his name, their prayer would be answered, even to the extent of lifting a mountain and casting it into the sea.

"Have we used prayer with the same scientific certainty with which the scientist uses his forces?

"The outstanding thing about the cosmic ray is its invisibility, its selflessness, its humility, if we may use the term. These are the same characteristics of effective prayer. Jesus stated the law of the cosmic ray of the spirit when he said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: **and ye shall find rest** unto your souls.'

"There was power in Jesus' prayer because he was selfless. 'Not I, but the Father doeth these things.' And how can one become selfless? By losing oneself in the Universal, in surrendering oneself to God, whom Wieman defines as the 'Integrating Process of the Universe' and Matthew Arnold described as the 'Great Not Ourselves' and which Jesus described as 'our Father, Who Is in Heaven.' 'Take one step outside yourself,' says a Persian proverb, 'and you find God.' Isn't that exactly the way the cosmic rays are produced?

"How can we become cosmic rays?

"*First.* By praying with as much faith in the spiritual laws as scientists work with physical laws. 'And all things whatsoever ye ask in prayer, believing, ye shall receive.' (Matthew 21:22)

"*Second.* By praying secretly. 'When thou prayest enter into thy closet, and when thou has shut thy door, pray to thy Father, which is in secret; and thy Father which seeth in secret shall reward thee openly.' (Matthew 6:6)

Third. By praying selflessly. 'Not my will, but thine be done.' (Matthew 6:10)

"*Fourth.* By praying in spiritual orchestration with others. 'Where two or three are gathered together in my name. there am I in the midst of them.' (Matthew 18:20)

"*Fifth.* By praying in joy and peace. 'Your Father knoweth what things ye have need of, before ye ask him.' " (Matthew 6:8)

—From *The Lord's Prayer* by Glenn Clark. Used by permission of the Author.

"If radio's slim fingers
Can pluck a melody
From night, and toss it over
A continent or sea;
If the petaled white notes
Of a violin
Are blown across the mountains
Or the city's din;
If songs, like crimson roses,
Are culled from thin blue air—
Why should mortals wonder
If God hears prayer."

—ETHEL ROMIG FULLER

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Life Investments

(Continued from page 19)

I did especially appreciate the evening vesper services."

"You know, I just don't understand how I ever got along without what I got there in camp."

"Those magnificent moments of silence on the hilltop in the evening, when I could sit there shoulder to shoulder with real men, were the most sacred I have ever known. I never really lived until the gates of Geneva swung open for me."

Will you invest this year by sending some of your young people? Transportation costs will be lower this year than ever. The total cost for the two weeks at camp are very reasonable, being $17.50 for board and room and $5.00 for registration.

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Boys' Camp—August 13-25

Lake Geneva, Wisconsin
Girls' Camp—August 6-18
Boys' Camp—August 20-September 1

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Girls' Camp—August 6-18
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This being a joint enterprise of several denominations your inquiries should be addressed to *your own publishing house.*

Materials available by September 1.

Bethany

A Five-Fold Order of Worship

(Continued from page 25)

CONGREGATION: We lift up our hearts!
LEADER: To worlds beyond worlds
CONGREGATION: We lift up our hearts!
LEADER: To the angels and archangels, to the city that lieth foursquare, to the glory of God everlasting
CONGREGATION: We lift up our hearts!
CONGREGATION *(singing)*:

"Lift up your hearts!" We lift them, Lord, to thee;
Here at thy feet none other may we see;
"Lift up your hearts!" E'en so, with one accord,
We lift them up, we lift them to the Lord.

Then, as the trumpet call, in after years,
"Lift up your hearts!" rings pealing in our ears,
Still shall those hearts respond, with full accord,
"We lift them up, we lift them to the Lord!"

(From the hymn by Henry Montagu Butler)

(The bell sounds five times, as one bearing a banner, on which are the words, "Holy, Holy, Holy," ascends to the platform.)

BEARER OF BANNER:

An army without weapons,
No spear, nor staff, nor sword;
Only a banner floating
To the glory of the Lord.
Only the fire of the spirit,
Only the faith of the soul,
Only an unproved merit
And only an unseen goal.

Unwrit are the pledges given;
Vanquished are fear and doubt,
For the pledges are made to Heaven
Where the troops shall be mustered out!

LEADER: Whoso cometh with a banner dedicates himself to the service of God in the army of the Lord.
BEARER OF THE CROSS: Thou hast lifted up mine eyes to the Cross and I will follow after thee.
BEARER OF EARTH: Thou hast humbled my spirit and I would follow after thee.
BEARER OF LIGHT: Thou hast lifted my heart to the heavens; I would follow after thee, without ceasing.
BEARER OF THE WREATH: I have heard the trumpets in Zion; I have seen the lifting of the Everlasting Gates, and I would follow after thee.
BEARER OF THE BANNER: His banner over me is Love, and I dedicate myself to its upholding.
LEADER: Ye blessed of the Lord, what service will you render him? The service of your hands?
CONGREGATION: To do his will.
LEADER: The service of your hearts?
CONGREGATION: To love his ways.
LEADER: The service of your minds?
CONGREGATION: To the better ordering of his world.
LEADER: The service of your lips?
CONGREGATION: To pray for the peace of the world.
LEADER: Without ceasing, for the peace of the world.
CONGREGATION: Again and again, for the peace of the world, let us pray.
LEADER: For the deed beyond the wish,
CONGREGATION: For the labor that proves the prayer. To these we dedicate ourselves.
CONGREGATION *(singing)*:

I bind my heart this tide
To the Galilean's side,
To the wounds of Calvary,
To the Christ who died for me.

I bind my heart in thrall
To the God, the Lord of all.
To the God, the poor man's friend,
And the Christ whom he did send.

I bind my soul this day
To the brother far away,
And the brother near at hand,
In this town, and in this land.

I bind myself to peace,
To make strife and envy cease,
God! knit thou sure the cord
Of my thraldom to my Lord.

(From the hymn by Lauchlan MacLean Watt)

LEADER: Praise be to God who giveth us the victory!

(As the bearers of the symbols leave the platform, the Choir sings: "Praise to the Lord!")

Suggestions for the Use of This Service

Mimeographed copies may be made of the responses said by the LEADER and the CONGREGATION, and the words of the hymns, all of which except the last, are set to familiar tunes. These are distributed to the congregation, who will have no trouble in participating. If desired, the entire service may be so mimeographed. The soloist may be man or woman and the music to "He, Watching over Israel," is found in Mendelssohn's *Elijah;* the music to the phrases, "I Am the Good Shepherd" is in *The Dream of Mary* by Horatio Parker; the "Lift Up Your Hearts" and "I Bind My Heart This Tide" are both in H. Augustine Smith's *American Student Hymnal.* The words "He Will Give His Angels Charge," may be done in plain song.

The cross should be a slender golden crucifix; any florist will provide a clump of blossoming violets; the light may be arranged in a globe by an electrician, or a single tall white candle will serve. The wreath should not be heavy, because it will be suspended from the cross, and is especially effective made entirely of flowers. The banner should be about thirty or more inches in length and twenty inches wide, with the words stencilled on it in gold.

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Current Film Estimates

The National Film Estimate Service

Bottoms Up (Spencer Tracy, John Boles) (Fox) Hullabaloo exploitation of "bluff" as way to success. Brassy hero and crooked pals trick all Hollywood and make heroine a "star." Hero loses heroine to singing hero of film—and must seek new way to easy money, with full sympathy of audience.
For A: Depends on taste *For Y:* Doubtful *For C:* No

Constant Nymph, The (Brian Aherne) (Fox-Gaumont-British) Lightsome story of beautiful Tyrolese backgrounds, temperamental characters, and actions sometimes too bizarre to be convincing. Concerns heroine's silent love for composer-hero who, after her famous father's suicide, marries another. Much charm and some monotony.
For A: ***Good*** *For Y:* Doubtful interest *For C:* No interest

Countess of Monte Cristo (Fay Wray, Paul Lukas) (Universal) Fanciful comedy concerning adventures of two movie "extras" masquerading as countess and maid at select resort until their triumphant return to studio after incidentally helping to capture famous crook. Entertaining in spots, boring in others. Not plausible, but clean story.
For A: Rather amusing *For Y:* Perhaps *For C:* Hardly

Crime Doctor, The (Otto Kruger, Karen Morley, Nils Asther) (RKO) Above average crime-mystery with excellent cast, good suspense, character interest, and surprise ending. Great detective, losing wife's affection, commits perfect crime and gets rival convicted. Mature situation but free from offense or suggestiveness.
For A: Good of kind *For Y:* Mature *For C:* No

Crosby Case, The (Wynne Gibson, Alan Dinehart) (Universal) Fairly exciting murder-case with identity of murder skilfully concealed but nothing distinctive about story. Same familiar plot, many suspects of shady pasts, much footage devoted to police grillings. Natural acting, but chief merit is keeping audience guessing.
For A: Mediocre *For Y:* Hardly *For C:* No

Ever Since Eve (George O'Brien, Mary Brian) (Fox) Gay, thrill-seeking heroine marries gullible miner for his money, despite his pals' opposition. He learns this. Trouble. But baby comes and cures all. Padded with dull complications, some comedy, and some vulgarity. Just a potboiler.
For A: Worthless *For Y:* No *For C:* No

Glamour (Paul Lukas, Constance Cummings) (Fox) Ambitious chorine besieges musician-hero, and wins stardom, marriage, and a child. Then, brainless unfaithfulness of supposedly fine heroine to fine husband, runaway "love" match with crooner equally unfaithful, but happy ending. False, misleading, offensive, ridiculous.
For A: Unpleasant *For Y:* Pernicious *For C:* No

Heat Lightning (Aline McMahon, Preston Foster) (Warner) Reformed heroine wanting oblivion, and younger sister wanting opposite, run desert filling-station-camp. Day's guests include crooks, gay ladies, chauffeur. That night heroine, sister, and lady yield to crook, worthless yokel, and chauffeur —hence "drama."
For A: Crude *For Y:* Unwholesome *For C:* No

Hitler's Reign (Cornelius Vanderbilt, Jr.) (Jewell) Rather stirring compilation of news stuff, shot and gathered by Vanderbilt, with Edwin C. Hill's able vocal accompaniment. Arraigns Hitler, his acts, policies, and ambitions, as a menace to Germany and the world. Anti-Nazi and anti-war propaganda that will influence many.
For A: Depends on taste *For Y:* Perhaps *For C:* No

Horse Play (Slim Summerville, Andy Devine) (Universal) Stupid hash of labored comedy and crazy adventures of dumb western ranchers who make a sudden million. Clumsy love affair begins at ranch and ends in London, complicated by crooks, hoboes, and a duchess. Quite funny in spots for those who laugh easily.
For A: Ridiculous *For Y:* Hardly *For C:* No

House of Rothschild (George Arliss and outstanding cast) (U. A.) Masterful portrayal, true, dramatic, convincing, of great historical period and the Rothschild family whose financial power and loyalty decided fates of nations. Notable in every respect, probably Arliss' masterpiece to date. Deserves nation-wide support.
For A: ***Excellent*** *For Y:* ***Excellent*** *For C:* ***Mature but good***

I Believed in You (Rosmary Ames, John Boles) (Fox) Idealistic heroine drawn into life of Greenwich village suffers disillusionment when man she loves and his friends prove worthless, pseudo-artists, and fakers. Ably presented and acted, but not very convincing, and character and dramatic emphasis overdrawn.
For A: Hardly *For Y:* Perhaps *For C:* No

Journal of a Crime (Ruth Chatterton, A. Menjou) (First National) Heroine, much in love with her philandering husband, shoots his stage mistress. He alone learns her secret, and makes her suffer with conscience while living on with him without love. And she suffers, clear through to the unconvincing "happy ending."
For A: Dreary *For Y:* Better not *For C:* No

Keep 'em Rolling (Walter Huston and "Rodney") (RKO) Able character role by Huston as roistering soldier transformed by devotion to fine horse. Both prove heroes in Great War. Then time and neglect make both pathetic, but still devoted. Very appealing but maudlin at times. More depressing than entertaining.
For A: Depends on taste *For Y:* Depends on taste *For C:* No

Lazy River (Robert Young, Jean Parker) (MGM) Uneven picture of humble life in Louisiana bayous, with some human appeal, but mostly sordid melodrama. Jail-bird hero and two crude pals save heroine and family from heavy villain by safe-cracking and pocket-picking. Ethics are badly jumbled.
For A: Mediocre *For Y:* Doubtful *For C:* No

Looking for Trouble (Spencer Tracy, Constance Cummings) (U. A.) Tracy as hard-boiled telephone linesman, with dumb but loyal pal. His benighted mentality nearly loses his fiancée to a cad, but a California earthquake saves the day. Fast, funny, and quite human, but rather glorifies illiteracy and two-fisted boorishness.
For A: Hardly *For Y:* Not the best *For C:* Better not

Men in White (Clark Gable, Myrna Loy) (MGM) Largely an expert and interesting portrayal of workings of fine modern hospital and medical profession's devotion to service. Then "love interest." Hero's snobbish fiancée cools, lonely little nurse seduces him, dies, and fiancé returns for happy moral ending.
For A: Mostly interesting *For Y:* Doubtful *For C:* No

Mystery of Mister X (Robert Montgomery, Elizabeth Allan) (MGM) Thoroughly mystifying murder-story, superior in treatment, direction, and acting. Brutal killings of London policemen baffle Scotland Yard. Trail crosses that of sagacious "gentleman" thief, who deftly traps the real murderer. Suspense beautifully maintained throughout.
For A: ***Very good of kind*** *For Y:* Probably good *For C:* Not for them

One Is Guilty (Ralph Bellamy, Shirley Grey) (Columbia) Intricate detective-mystery about murdered prize-fighter, skilfully and intelligently solved by dignified and intelligent methods. Fairly well acted and directed, and avoids usual crude devices for scare and thrill, but pretty strong for youngsters.
For A: Depends on taste *For Y:* Perhaps *For C:* No

Quitter, The (Charley Grapewin) (Chesterfield) Homely, unpretentious little character comedy of the struggles of deserted mother to carry on village newspaper. Her two wrangling sons are little help until wandering father returns and shows his real worth. Well acted only by principals.
For A: Ordinary *For Y:* Fair *For C:* Little interest

She Made Her Bed (Sally Eilers, Richard Arlen) (Paramount) Heroine's husband, a cheap braggart who runs auto-camp and chases wild women. A platonic lover awaits patiently for the ridiculous climax, when tiger kills husband, and baby in refrigerator survives after house burns to the ground.
For A: Absurd *For Y:* Better not *For C:* No

Sing and Like It (Zasu Pitts, E. E. Horton) (RKO) Absurd and slow-moving farce which satirizes influence of the gangsters. Much footage is devoted to Zasu's terrible singing which so affects a sentimental racketeer that he forces big producer to star her, and a leading critic to acclaim her.
For A: Mediocre *For Y:* Harmless *For C:* Hardly

Sisters under the Skin (Frank Morgan, Elissa Landi) (Columbia) Human, appealing drama, intelligently and convincingly acted. Morgan fine as executive who resigns from big business to play. Wife unsympathetic, he finds charming girl playmate. He falls in love but loses her to young composer. Mature theme handled with dignity.
For A: Fine of kind *For Y:* Very mature *For C:* Beyond them

Six of a Kind (Ruggles, Fields, Boland, Skipworth) (Paramount) Light, hilarious nonsense comedy by very able cast, about middle-age couple on second honeymoon to California by auto. Absurd complications about bank robbery, skillful slapstick, and rare pantomine by Fields. Healthy laughter for anyone willing to un end a bit.
For A: Fine of kind *For Y:* Very funny *For C:* Funny

Stand Up and Cheer (Warner Baxter, Madge Evans) (Fox) Central idea of a new, high-pressure Secretary and Department at Washington, to organize entertainment to cheer up nation and laugh off depression, becomes buried under stream of vaudeville acts and songs that often miss fire. Labored and unconvincing for the most part.
For A: Hardly *For Y:* Only fair *For C:* No

Sweden, Land of the Vikings (John W. Boyle Production) Outstanding travelog in fine color photography, blending ancient and modern charms of Swedish cities, beautiful country-side, manners, customs, and age-old traditions of the people. Worthwhile for everybody, its effectiveness marred only by commentator's clumsy attempts at humor.
For A: ***Very good*** *For Y:* ***Excellent*** *For C:* ***Very good***

Tarzan and His Mate (Johnny Weismuller, Maureen O'Sullivan) (MGM) Lawless thriller with preposterous story, faked throughout, distorting all nature and common sense. Aims solely to chill and terrify. Raging beasts, horrible situations, violent deaths, most of cast die and natives die in droves. Nerve-wracking sight and sound.
For A: Trash *For Y:* Worthless *For C:* Outrageous

Twentieth Century (John Barrymore, Carole Lombard) (Columbia) Hectic struggle between artistic temperaments of great theatrical producer and actress he made a star. Satire is lost in fast and furious mixture of farce, melodrama, burlesque and sheer clowning. Barrymore simply lets go. Some rare comedy by Walter Connolly.
For A: Good of kind *For Y:* Probably good *For C:* Hardly

Twenty Million Sweethearts (Dick Powell, Ginger Rogers) (Warner) Title means admirers of new radio singer, pushed to premature prominence by incredibly fast-talking manager. The one real sweetheart sacrifices her own radio position to give hero his chance. Mills Brothers and Ted Fiorito also appear. Clean throughout.
For A: ***Entertaining*** *For Y:* ***Very good*** *For C:* ***Amusing***

Wild Cargo (Frank Buck's jungle adventures) (RKO) Fascinating portrayal, with fine vocal accompaniment of experiences of this expert hunter of wild animals for zoos. Pictures all details of many captures without cruelty. Informative, wholesomely thrilling, with but a scene or two too strong for the sensitive.
For A: ***Interesting*** *For Y:* ***Excellent*** *For C:* ***Mostly excellent***

Wonder Bar (Al Jolson, Kay Francis, Dolores del Rio) (Warner) Pretentious Parisian-cabaret musical extravaganza, with sex-and-infidelity plot, gorgeous costumes, elaborate sets, and a great deal of Jolson. Some strikingly beautiful ballet evolutions most notable feature. Much music, some vulgarity, and whole stretches that are tiresome.
For A: Good of kind *For Y:* Decidedly n *For C:* No

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Reprints of this page may be secured from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois, for the following prices:

Single copies	$ .01
50 copies	.35
100 copies	.50
1,000 copies	4.00

What's Happening in Religious Education

THE annual conference of the Religious Education Association, held in Detroit, April 23-25, considered the general topic, "The Relation of Religious and Moral Education to the Current Economic and Social Situation." The conference discussions were based upon the findings of the annual meeting in Cincinnati last year and on the reports from some twenty local seminar groups who during the year had studied various aspects of the general problem. Professor Harrison Elliott, who, with Professor Hugh Hartshorne, was co-chairman of the national program committee, served as general discussion leader, and smaller groups carried the discussions forward between general meetings of the conference. All the sessions dealt realistically with the problem of the conference and suggested ways of educational reconstruction in purposes and methods of work. One of the sessions was also devoted to a consideration of the development of leadership in educational agencies to meet the new responsibilities. The June issue of *Religious Education* will bring the complete report on the conference. Professor Herbert N. Shenton, of Syracuse University, was re-elected president of the Association.

THE first annual Religious Drama Festival sponsored by the Columbus and Franklin County, Ohio, Young People's Council, was held on Sunday evening, April 29. Twenty dramas were presented in a series of seven services in seven churches representative of various sections of Columbus and Franklin County. In each church there was a program of three one-act dramas, the most outstanding of which was selected for presentation in the finals on May 11.

A MEETING held in Rio de Janeiro in December, 1933, marked an important step forward in the annals of Christian cooperation in Brazil.

In Brazil, as in other countries, there had grown up several different organizations for the realization of various phases of the interests of the Kingdom. The result was an over-lapping of officials and the unnecessary repetition of organizations. There were three different groups that appealed for the support of the churches and other ecclesiastical bodies: namely, the Brazilian Committee of Cooperation, the Brazilian Evangelical Council of Religious Education, and the Federation of Evangelical Churches of Brazil. Although each of these organizations filled a distinct need, it was increasingly obvious that they should be coordinated. With this in view, a joint meeting was called during December to study a plan which had already been worked out and sent to the members of the three bodies. The meeting resulted in unanimous approval of a new organization to be called The Evangelical Confederation of Brazil. The work carried on by the original separate bodies will now be carried on by the Confederation through its committees which will follow the lines of these organizations.

COACHING conferences for vacation church school leaders, sponsored by the Washington-Northern Idaho Council of Christian Education, were set up in fifteen centers in Washington for the months of April and May. Twenty-two county and district conventions have been scheduled for April, May, and June.

FOR a number of years Bible study for credit has been carried on in North Dakota high schools. The North Dakota Council of Religious Education has recently been requested to carry a much greater share of the responsibility for this work than formerly. The Council now prepares and distributes the syllabus or outline course of study, makes up the examination questions, and grades the papers, recommending students for credit. Each student pays a twenty-five-cent examination fee which is used to cover administrative cost. The Council also certifies the teachers to the State Board of Education. This evidence of confidence is a high compliment to Mr. C. A. Armstrong, General Secretary of the North Dakota Council. Prospects are for the largest number of students taking this credit work this year of any year since the plan began.

THE fifteen books which, they believe, will most effectively promote peace have been selected by a committee of judges appointed for that purpose by the *Christian Herald*. These books will be known as the "Christian Herald Two-Foot Shelf of Books Promoting Peace."

The "shelf" includes fifteen books, as follows: *Cry Havoc* by Beverly Nichols, *Merchants of Death* by H. C. Engelbrecht and F. C. Hanighen, *The First World War* by Laurence Stallings, *Testament of Youth* by Vera Brittain, *The Great Illusion, 1933* by Norman Angell, *The Fight for Peace* by Devere Allen, *The Cross of Peace* by Phillip Gibbs, *Red Harvest* (an anthology), *Nationalism, Man's Other Religion* by Edward Shillito, *The Turn Toward Peace* by Florence Brewer Boechel, *The Causes of War* by Arthur Salter, *What Would Be the Character of the Next War* by 18 experts, *Christ or Mars* by Will Irwin, *Disarmament* by Salvador de Madariago, and *All Quiet on the Western Front* by Eric Remarque.

This selected list covers every essential phase of the subject. Two novels, one book of war pictures, two on the machinations of munitions makers, others which trace the history of the different peace movements and the reasons for their failure afford a complete and balanced picture of the horror of war, and of the means by which peace may be attained.

ON April 7 and 8, the Michigan Youth Commission, initiated some months ago by the Michigan Council of Religious Education, completed its organization. The Youth Commission includes in its organization: the Michigan Council of Religious Education (18 denominations), the state Y. M. and Y. W. C. A., Boy Scouts, Christian Endeavor, and 4-H Clubs. The purpose is the development of community youth commissions.

International Summer School Dates

LAKE GENEVA, WISCONSIN

Laboratory School for Children's Workers—July 16-27

School for County and City Council Workers—July 16-21

School for Local Church Workers—July 22-27

LAKE WINNIPESAUKEE, NEW HAMPSHIRE

Leadership School—July 23-August 4

THE Nebraska Council of Churches has held twelve vacation church school institutes in as many different counties. A committee of field men, under the direction of Rev. T. Raymond Allston, planned the meetings. Each of the six members, making up the two teams, donated his services. Books from several publication houses were on display. Each team traveled by car, and held one meeting each day for six days, beginning April 16.

DR. GEORGE T. WEBB, for fourteen years general superintendent of the Board of Religious Education of the Baptist Convention of Ontario and Quebec, recently presented his resignation. This was done in order to facilitate the merging of the work of the Baptist Young People's Union of Ontario and Quebec with that of the Board of Religious Education. Dr. Webb felt that in such a merger the field should be clear for the new board to select its leadership with entire freedom. The resignation takes effect in June. Dr. Webb has rendered faithful and significant service with the board. Previous to that connection, he served as one of the editors of the American Baptist Publication Society in Philadelphia, as a field representative of the Society in western Canada, and also had active connection with the Near East Relief. He also served as secretary of the Sunday School Council of Evangelical Denominations preceding the merger of the Council with the International Sunday School Association in 1922.

THE Ohio Council of Religious Education is conducting twenty-three schools for the training of vacation church school workers, with a conference within easy reach of every Ohio church. County ministerial associations, denominational representatives, and county councils of religious education are cooperating with the state council in this service activity.

THE Committee on Cultural Relations with Latin America will hold its ninth annual Seminar in Mexico in Mexico City and Cuernavaca from July 10 to July 30, 1934. The Seminar will be built about round-table discussions in such fields as arts and crafts, economic and social problems, archaeology, the Mexican folk music and the dance, inter-American relations, literature, history, and Indian education. It will be followed by two optional, conducted trips, each of one week's duration, to the interesting and beautiful states of Oaxaca and Michoacan. Full details may be secured from the Committee, 112 East Nineteenth Street, New York City.

YOUTH leaders, under the auspices of the National Woman's Christian Temperance Union, are arranging a "Court of Inquiry" to be held during the week of June 18-22, in Evanston, Illinois. Leaders in educational, religious, and social welfare groups are invited to attend and to bring visitors. Topics to be considered include: "Citizenship and Character Building" for leaders of boys and girls, "The Building of Better Citizenship" for leaders of high school and college youth, "Enlistment in a Program of Citizenship" (including a study of the liquor problem, crime, taxes, and personal responsibility for community betterment) for post college and adult youth.

THE merger of the New York State Council of Churches and the New York State Council of Religious Education became effective February 1. The new organization is known as the New York State Council of Churches and Religious Education.

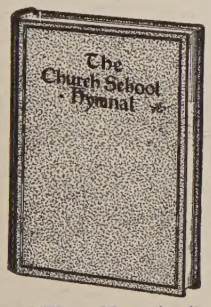
A SCHOLARSHIP honor society for clergymen and religious workers has been chartered by the State of New York under the name of International Society of Theta Phi. The fraternity will band together the most distinguished ministers of the country in a national chapter and will establish chapters for honor students in leading universities and theological seminaries.

The aims of the Society are to elevate the ministerial profession in dignity, quality, and influence; encourage theological scholarship; and cultivate fraternity among religious workers across denominational lines. There are no distinctions of creed, race, or sex. Theta Phi will promote pulpit exchanges, lectures, and travel; develop a ministerial code of ethics; maintain fellowships; cooperate in all scholastic matters with institutions of higher learning; and will soon establish a theological journal of an international character.

AN African Methodist Episcopal Zion Youth Congress was held in Elmira, New York, April 3-4. The conference was well attended. Mr. Roy A. Burkhart, of the International Council, participated in the program.

THE following persons joined A Fellowship of Christian Workers between March 20 and April 20, 1934. Information concerning the Fellowship and an application blank may be secured from your state council, your denominational board, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Martha G. Evans, Santa Barbara, Calif.
Florence Marie Sayer, Aurora, Colo.
E. L. Ford, Washington, D. C.
Gertrude E. Weber, Washington, D. C.
Alice N. S. Bremson, Chicago, Ill.
Corliss P. Hargraves, Chicago, Ill.
Samuel Marsh, Crystal Lake, Ill.
Mrs. G. Ray Reedy, Table Grove, Ill.
Lizzie D. Spencer, Chicago, Ill.
Willis Ray Wilson, Chicago, Ill.
Myrtle Montgomery, Indianapolis, Ind.
Raymond A. Pitzer, Ossian, Ind.
Dorothy M. Leichliter, Spencer, Iowa.
W. Keith Custis, Riverdale, Md.
Frank T. Jensen, Milton, Mass.
K. T. Vanden Bosch, Grand Haven, Mich.
Lu Verne Wulf, Luverne, Minn.
Mrs. Silas P. Bittner, Kansas City, Mo.
Helen Ganzer, Kansas City, Mo.
Camilla Henschel, Kansas City, Mo.
Anne H. Karges, Kansas City, Mo.
Elizabeth Luehrman, Kansas City, Mo.
Helen Pell, Kansas City, Mo.
Mrs. J. S. Stamm, Kansas City, Mo.
Mrs. W. F. Bigelow, Maplewood, N. J.
John P. Briggs, Woodbury, N. J.
Lester H. Houghtaling, Edgewater, N. J.
Otto F. Laegeler, Newark, N. J.
Alfaretta Bachman, Pattersonville, N. Y.
John W. Harms, Auburn, N. Y.
Elsie Logan, Bellmore, Long Island, N. Y.
Mrs. Earl Gibbs, Parma, Ohio.
Josie Morton, Oklahoma City, Okla.
B. H. Hanson, Portland, Ore.
Margaret Anderson, Philadelphia, Pa.
Mrs. W. E. Chalmers, Philadelphia, Pa.
Nona M. Diehl, Philadelphia, Pa.
Paul E. Keyser, Philadelphia, Pa.
Lucy K. Packard, Wilkinsburg, Pa.
Mrs. Chesley Haymond, Worthing, S. D.
C. L. Preston, Martinsville, Va.
Lilyan H. Behnke, Campbellsport, Wis.
Mrs. W. H. Dunn, Rice Lake, Wis.
James M. Simpson, Tacoma, Wash.



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NEW BOOKS

The summer season presents unique opportunities for Christian education through the vacation church school. All church school leaders, even though they may not actually be engaged in the leadership of such a school, would do well to read the book to which the Board of Editors calls particular attention this month.—"The New Vacation Church School."

The New Vacation Church School. By W. Dyer Blair. New York, Harper & Brothers, 1934. 288 p. Price $1.50.

The vacation church school is increasingly recognized as one of the greatest opportunities of the church to develop the capacities of children in Christian living. To this end the vacation school has increasingly become part of the total church program, for leaders have realized that their work cannot be effective when it is cut off from the other experiences of children in the home, the Sunday church school, the public school, the streets, and the movies. This book makes a distinct contribution in bringing into clear light how these vacation schools may result in Christlike living on the part of the children.

The author takes the position that the greatest growth of the children's personalities takes place when they are faced with the necessity of making and acting upon their own decisions, and when they are helped to make such choices in the light of Christian values. The book points out in concrete terms how children can be helped to have a vision of greater things to be desired, and stimulated to adventure forth to make their visions real in their homes, schools, and playgrounds. There are illustrations showing how to organize and administer the school so as to provide for actual practice in Christlike living.

The book combines the more progressive educational procedures with definitely Christian objectives and shows how these specifically apply to vacation church school practice. There are included suggestions regarding the development of program units in which a number of worthwhile experiences are bound together around some central theme of child interest and need. While the book suggests more flexible programs, it is suggested that leaders be sensible in testing out new ideas. In stressing the newer educational ideas in music, drama, recreation, handwork, and worship, it shows clearly that the "creative" method should not mean poor manners, uncontrolled conduct, and disturbances. The book is written from the point of view that most leaders can be helped to become more creative. While they may not be able to accomplish a great deal at first they can be helped increasingly to use their own powers in accomplishing new purposes. This will yield for them and their groups creative experiences. In this connection, helpful illustrations of program units that have been actually used are given. These are given in Chapter III on building the program unit and in the succeeding chapters on discussion of concrete problems, the use of worship, music, drama, handwork, and play. These programs will be especially helpful for comparison with one's own work, for suggestive ways of building one's own program, and for use with modifications to local needs.

Concrete suggestions are given regarding materials, where to secure them and how to use them in developing an indigenous curriculum. Lists of references at the ends of the chapters and an appendix at the end make this an especial feature of the book; the new cooperative series of vacation school texts is listed. Sections in the book deal with building of program units through the use of worship, discussion, outings, music, and construction work; developing the life of the school through councils, assemblies, a school library; enlisting the cooperation of parents, children, and the community; securing and training of teachers; and selecting and using materials in an activity program.

In conclusion, the book is a practical and helpful guide book for organizing and conducting the vacation church school. The wide use of this text by vacation church school workers and among leadership training groups will result in raising the standard of Christian education in these summer schools of religion. The author, who is director of weekday church schools and educational director of the daily vacation Bible schools of the Greater New York Federation of Churches, has made a vital contribution to the field of religious education.

—P. D. E.

The Horror of It. By Frederick A. Barber. New York, Historical Foundations, 1932. Price 35 cents.

Boys who were born since the close of the Great War have already entered college in many countries. Many others will soon do so. How are they to know what the grim horror of war is? None of it has come within their experience, even remotely.

This book is intended to provide, by pictures and quotations from choice and powerful literature, a substitute for war scenes. It is gruesome, factual, vivid, unpleasant. Let us hope that it will be effective. Some copies wisely distributed would do much to counteract the wave of love for militarism so widespread today.

—P. R. H.

The Living Temple. By William H. Dunphy. Milwaukee, Morehouse Publishing Co., 1933. 279 p. Price $1.75.

The book purposes to set forth and show the application to Christian faith and practice of the movement within the Anglican communion toward Catholicism. It is the author's contention that the Anglican Church is thus placed in a strategic position with reference to the reunion of the whole Christian Church.

Vice In Chicago. By Walter C. Reckless. Chicago, The University of Chicago Press, 1933. 314 p. Price $3.00.

A survey of vice and attempts at regulating it over a period of twenty years in Chicago. Measures of suppression have forced changes in location and practices, but do not promise the possibility of elimination of vice from such a city as Chicago.

Learning about Our Church. Units of Guided Experience for Primary Children. By Ellen E. Fraser. Published for the International Committee on Cooperative Publication of Vacation Church School Curriculum by The Bethany Press, St. Louis, 1934. 160 p. Price: Leader's manual, $1.00.

The Doctrine of Redemption. By Albert C. Knudson. New York, The Abingdon Press, 1933. 512 p. Price $3.50.

This is a companion volume to the author's earlier work, *The Doctrine of God.* Together they form a complete treatment of systematic theology. The scope of the present volume is indicated by its ten chapter headings: The Physical World, Man, Freedom, Suffering, Sin, The Person of Christ, The Work of Christ, The Christian Life, The Christian Church, The Christian Hope. The many issues precipitated by a scientific view of the world, of man, and of the historical sources of the Christian faith are frankly faced and dispassionately treated. The point of view is that of a modern mind, committed to the personalistic philosophy, expounding positively and constructively the grounds and contents of a system of Christian belief which is consistent with intelligent thinking in other realms of thought.

Church Union in Canada. By Claris Edwin Silcox. New York, Institute of Social and Religious Research, 1933. 493 p. Price $3.00.

This book gives an inclusive and authoritative account of the church union movement in Canada. It first presents five chapters on the historical, social, and religious backgrounds out of which that movement came. Then five chapters deal with negotiations leading up to and the consummation of the union from 1902 to 1925. In this section the votes taken and the controversies in the Presbyterian Church are treated frankly and impartially. Part Three treats the aftermath, dealing with community and financial adjustments, administration, relation to other groups, growth, and an evaluation. An indispensable book for those who want to know this movement at first hand.

—P. R. H.

Learning To Live For God. By John E. Charlton and Edith M. Jordon. New York, Methodist Book Concern, 1932. Price: teacher's manual, $1.00; pupil's work book, $.25.

A course to cover two quarters for those in the pastor's church membership classes. The teacher's material for each lesson presents two or three problems, the aim and Scripture, background information material for the teacher's preparation, further book references, and detailed suggestions for conducting the lesson in class. A pupil's book accompanies this manual.

—P. R. H.

Friends at Work. By Elsie Ball. Cooperative Vacation Church School Manual for Junior Vacation Church School Groups. Printed for the International Committee on Cooperative Publication of Vacation Church School Curriculum by The Methodist Book Concern, New York, 1934. 184 p. Price: Leader's manual, $1.00.

The New Testament and Psalms. With a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, chronology, and index. Edited by C. E. Scofield. New York, Oxford University Press. 671 p.

Talks to Young People. Thoughts on Conduct and Character. By George A. Crapullo. New York, Fleming H. Revell Company, 1934. 117 p. Price $1.25.

Mahatma Gandhi. By Jashwant Rao Chitambar. Philadelphia, The John C. Winston Company, 1933. 266 p. Price $2.00.

A new biography of one of the most challenging figures in the world. Opinions will differ as to the wisdom of Gandhi's course, but thoughtful people have to reckon with him. This book is by a Hindu who knows India and western civilization as well. The portrayal of the complicated problems now facing India and Gandhi's place in them is especially helpful.

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Protestant Home Missions to Catholic Immigrants. By Theodore Abel. New York, Institute of Social and Religious Research, 1933. 143 p. Price $1.00.

Deals with Protestant efforts to Americanize Catholic immigrants and bring them into the fellowship of the Protestant church. The book describes the nature and scope of the work, analyzes the results, and discusses the problems involved.

When Half-Gods Go. By Frank Kingdon. New York, The Abingdon Press, 1933. 206 p. Price $1.50.

The author insists that the essential characteristic of a conception of God that is vital is that it be a growing conception. Out of a rich personal and pastoral experience he presents stimulating interpretations of that reality which is the goal of the highest human quest.

Handbook of Psychology. By Foster U. Gift. Philadelphia, The United Lutheran Publication House, 1933. 106 p. Price $1.00.

Brief, outline chapters on elementary principles of psychology, containing the substance of the author's notes used in the classroom at the Lutheran Deaconess Motherhouse Training School, Baltimore.

The Living Bible. Chapter by Chapter. By Amos R. Wells. Boston, W. A. Wilde Company, 1933. 343 p.

This is a book of daily devotional meditations on the 1,179 chapters of the Bible. It is an attractively bound, pocket-size edition.

Christ and His Time. By Dallas Lore Sharp. New York, The Abingdon Press, 1933. 256 p. Price $2.00.

A book on the life of Christ written as a companion volume to the author's earlier book, *Romances from the Old Testament.*

Adventures of the White Girl in Her Search for God. By Charles Herbert Maxwell. Milwaukee, Wis., Morehouse Publishing Co., 1933. 30 p. Price, 75 cents.

An answer to Bernard Shaw's *Adventures of the Black Girl in Her Search for God.*

Environmental Factors In Negro Elementary Education. By Clark Foreman. Published for the Julius Rosenwald Fund, Chicago, by W. W. Norton & Company, Inc., New York, 1932. 88 p.

In the issues of the *International Journal* for March, April, and May there appeared an advertisement of the Continental Teachers Agency, of Denver, Colorado. This advertising was accepted by us only after we had made an investigation of this organization. The information furnished us from reliable sources indicated that they were worthy of confidence. However, recent information indicates that they are not able to meet their obligations, and our subscribers are advised against having any dealings with them.

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Education for Temperance

(Continued from page 13)

braces all phases of abundant living, including the social and the religious. Practice of those things that Speer, Schweitzer, and Yergan, rather than Capone, exemplify has great effect in curbing indulgence in intoxicants.

It follows that the first principle, "absorption," makes great demands upon us as adults. Control and discipline in the interest of abundant living cannot be absorbed from those who do not practice them. What if we permit our appetites and cravings to control us and injure our health? Can we get away with it? Will John and Mary read face, figure, or fingers? This matter of control includes cigarettes, coffee, candy, mince pie, demineralized, devitalized, and processed foods, sex, sleep, and exercise. Our test for each should be, Does it foster abundant living for ourselves and others? While control must be exercised in connection with all the factors just listed, alcohol ranks supreme in robbing us of the power of control.

What methods are available for temperance education? The only limit is our ingenuity. Art, music, dramatics, and individual pupil research will be included. Will "sin" and "wrong" be emphasized? The test is effectiveness in teaching. Some will avoid using these terms and deal with the effect of alcohol upon character and the religious life. Whatever words are used, we cannot be flippant. We are considering matters of major importance, even of life and death.

Mexico Courageously Faces a Difficult Situation

(Continued from page 22)

munity from nurseries up through adult age, and with active evangelization. Such centers will not substitute for or duplicate the work of the existing governmental schools. They will not partake of the nature of schools though they will have high educational value in giving lectures, training in small industries, home economics, hygiene, reading rooms, parent training, child nurture, promotion and direction of some cooperative societies, Bible study, and guided activities in worship and Christian service.

Hostels should be opened with special reference to their location in towns and communities having large student populations. The objective will be that of furnishing to evangelical and other students attending government schools the atmosphere of a real Christian home with individual guidance in life problems. Such hostels will not be troubled with the difficulties involved in securing official recognition by the government since there will be no formal academic studies maintained.

Christian literature should be vastly multiplied, for in view of the restrictions and difficulties confronting institutional activities for education, the need for constructive literature has never been more urgent than now. There is a growing conviction that the printed page faces a new and challenging opportunity throughout Mexico. Books, pamphlets, periodicals must be used in increasing proportions.

With these newer activities added to the growing emphasis which, under Professor Camargo's leadership, is being laid upon the voluntary program of Christian education in the churches and in the homes, it will be seen that Mexico is preparing to take a decided step forward. What threatened to become defeat for the front line forces of evangelical Christianity in Mexico has in reality become a challenge to move forward. At the very heart of this advance lies the work of Christian education. Its importance was never more fully realized than now. In the preparation of curriculum materials, in the training of leaders, in the provision for conference activities for youth, and in the implanting of the evangelistic spirit in the hearts of all who lead in this vast enterprise, the Mexican evangelical forces are proposing to redouble their efforts. To such a program, centered in the churches rather than the schools, the government is interposing no obstacles.

Mexico should occupy a place of deep concern in the minds of religious education leaders throughout the United States and Canada. A common heritage in these two northern nations has led to a common outlook north of the Rio Grande upon the work of religious education. The attitude in this neighboring nation to the south has perhaps not been fully understood. It should be borne in mind that Mexico's inheritance has been vastly different from that of the Anglo-Saxon countries. The diversity in climate and topography is not more marked than the diversity in educational and religious inheritance. It is gratifying that Mexico thus in its own way is moving forward to a new comprehension of the essential features in the work of Christian education. This is all the more significant when it is remembered that Mexico in many ways has been the leader among the twenty-one republics which compose Latin America. Anglo-America and Hispano-America possess the western hemisphere. In this era of radical changes throughout the world it is to be hoped that the nations of the western hemisphere may build solidly upon the vital processes of Christian education.

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